

Digitized by the Internet Archive  
in 2012 with funding from  
Drew University with a grant from the American Theological Library Association











PERIODICALS DEPT  
MADISON

N J 07940

# Together®

FOR UNITED METHODISTS

RECEIVED MARCH 1973

*Special for Lent:*

## Christ's Call to Discipleship

UNIVERSITY LIBRARY  
MADISON, NEW JERSEY





# Hands

Hands should do more than just hang out the ends of our sleeves.  
Hands should do more than just fill gloves or hold rings.

Hands can knit or broil steaks, change tires or plant flowers;  
They can hold a tiny baby or guide a grandparent.  
They can reach out in kindness;  
They can reach out in love and try to ease some brother's burden.  
They can be wrenched in anguish; they can pray.

Hands, on the other hand, can hit and scratch and sock and maim.  
They can slap out in anger and deal stinging blows;  
They can be aggressive and mean;  
They can cheat and steal and hurt.

They can pull triggers and throw Molotov cocktails.

They really can.

Hands can pat folks on the back, applaud, signal a winner.  
Hands can also tear folks down.

Hands can form "V" for victory. Hands can also form "thumbs down."

Hands can heal.  
They can warm a brother who is chilled;  
They can cool a feverish brother;  
They can feed a hungry brother;  
They can calm an angry brother.

They really can.

And then there are the other hands . . . The quiet ones, the still ones:  
The ones which just hang off the ends of our arms.  
They don't do bad things, like push and shove and kill.

But they don't do the healing things, either,

Like love  
Or accept.  
Or forgive.

—Jeanne S. Roberts



# 'Pulling Together for Christ'

**P**ULLING Together for Christ." These words appeared in a four-column head over a recent Associated Press story in one of our large city daily papers.

The newspaper story told how American Christians are engaging in the "most broadly cooperative venture called Key 73." Participating in the program are such diverse churchmen as fundamentalists, liberals, moderates, conservatives, and large and small denominations that heretofore have steered clear of ecumenical involvements.

Key 73 also includes a number of Roman Catholic dioceses and a group of Orthodox churches. About 150 denominations in all are joining in this program which has for its theme *Calling Our Continent to Christ*.

The United Methodist Church has been active in Key 73 from its beginnings. The 1972 General Conference commended the former Board of Evangelism for its leadership in Key 73 planning and for providing helpful resources for the total program.

In the months ahead parts of the Key 73 program will become more apparent to large numbers of Americans. TV and radio specials, nationwide Scripture distributions, various study groups, print-media advertising, state fair exhibits, touring groups of Christian actors and musicians, house-to-house visits, youth celebrations, traditional preaching missions—all these will demonstrate a variety of approaches and the diversity of the participating groups engaged in this massive ecumenical, evangelistic enterprise.

Key 73 deserves the active support of United Methodists. Among the many commendable characteristics of the program establishing a rationale for its support are these: Key 73 is flexible, local, cooperative, and relevant.

1. *Flexibility.* This program is not bound to any one method. Varieties of evangelistic approaches are employed. Unfortunately, evangelism in the past has been associated with hackneyed routines which have too often lost their meaning. Key 73 encourages innovative approaches. The resources provided provoke new ideas and challenge the church to take risks to seek to fulfill its missionary task.

2. *Local responsibility.* The initiative for involvement must lie within the local community. Key 73 is not a program imposed from above. It depends upon the congregations themselves to take a fresh look at the need for Christian witness in their own communities, and then in the power of the Holy Spirit to set about in their own styles to share the good news with those who need it in their own neighborhoods.

3. *Cooperation.* The scope of Key 73 is much broader than that of any other ecumenical enterprise in America. It is much more inclusive than the Consultation on Church Union, the National Council of Churches, or many local councils of churches. It has Christian people working together who have never cooperated before. This "widest joint effort

in the history of American Christianity" certainly will have a continuing effect upon the churches themselves. This may be one way that God is revealing to his people their own essential unity in Christ.

4. *Relevance.* Key 73 is not an avoidance of the great moral issues of modern life. Rather, this program seeks to deal redemptively with the sins of society as well as of persons. It addresses the demonic forces that beset communities and nations as well as those which lead individuals into immoral choices. The gospel is the word of liberation and life, both to groups of humankind and to persons in their own loneliness and despair. Key 73 has within it the potential to speak to total humanity in the deeply felt needs of all our personal and corporate existence.

We live as Americans in an era of increasing affluence, galloping technology, mounting anonymity, and massive boredom. Our accomplishments and our relative wealth have not satisfied the hungers of the human spirit. The great contemporary interest in the occult, the mystical religions of the East, and the renewal of charismatic religion all indicate the openness of contemporary men and women to spiritual realities. They are ready for a gospel of hope, the good news that God loves us and is active in his world to give purpose to life and to bring peace and justice among all people of the earth.

Undoubtedly, there will be some communities where the pastors and churches will fail to see the potential for new life and for mission afforded them in Key 73. There is still time for alert lay persons to call upon their pastors and fellow church members to investigate the possibilities that this new ecumenical and innovative evangelistic emphasis might have for their church and community.

Key 73 is more than just another program of evangelism. It is a concerted effort to introduce persons all across America in 1973 to the liberating love of Jesus Christ and to subject the structures of our society to the purifying light of the gospel. It encourages the adoption of an "evangelistic lifestyle" which penetrates all aspects of our lives with concern for others. And in Key 73 we do this with all other Christians, whatever sectarian labels they happen to bear.

In the words of the newspaper head, Key 73 gives the churches of America a unique opportunity in "Pulling Together for Christ."

—Your Editors





"And immediately they left their nets and followed him." In order: Simon Peter, Andrew, John, James, and Philip—the first five disciples whose symbols appear on the cover with four more recent disciples who, in their own ways, have followed Christ. The apostolic symbol-ploques which hang at Wesley Seminary, Washington, D.C., include: James, scallop shells; John, snake in a chalice; Peter, crossed keys; Andrew, two fish; and Philip, the cross. At upper left is Dietrich Bonhoeffer, German Lutheran pastor-theologian hanged in 1945 for his resistance to Hitlerism; upper right, Patsy Smith, a modern young woman whose discipleship is simply that of "doing things for people"; lower left, John Wesley, founder of Methodism; and, lower right, E. Stanley Jones, who has carried Christ's message with evangelistic zeal to every continent.

#### STAFF

Editorial Director and Editor:  
Curtis A. Chambers

Managing Editor: Paige Carlin

Associate Editors: Herman B. Teeter,  
Helen Johnson, Martha A. Lane,  
James F. Campbell, Sandra Leneau

Art Editor: Robert C. Goss

Picture Editor: George P. Miller

News Editor: John A. Lovelace

Assistants: Lynda Campo (news),  
June M. Schwanke (research),  
Debra Davies (production)

Contributing Editors: James S. Thomas,  
Dale White

Business-Circulation Manager:  
Warren P. Clark

Advertising Manager: John H. Fisher

Fulfillment Manager: Jack I. Inman

Publisher: John E. Procter

# Together

FOR UNITED METHODISTS

MARCH 1973

## FEATURES

### Cover

Two Hands  
Jeanne S. Roberts

1 'Pulling Together  
for Christ'  
Viewpoint

4 Tarsus Today  
Color Pictorial  
Herman B. Teeter



12 A Way in the Wilderness  
Gerald H. Kennedy

13 I See Something More  
Charles Ray Goff

16 Tucking Is Still In  
Martha Snyder

18 WLBT-TV:  
How the Churches  
Helped the Voiceless  
Connie Myer

21 Christ's Call  
to Discipleship  
Special readings for Lent



#### TOGETHER

MARCH 1973

Vol. XVII, No. 3 Copyright © 1973  
by The United Methodist Publishing House  
TOGETHER is published monthly except combined issue of August and September by The United Methodist Publishing House at 201 Eighth Ave. S., Nashville, Tenn. 37202, where second-class postage has been paid. The above address is the location of the

Business and Subscription Offices (Phone [Area 615] 749-6405) and the Advertising Office (Phone [Area 615] 749-6141).

Subscription: \$5 a year in advance, single copy 50¢. TOGETHER CHURCH PLAN subscriptions through United Methodist churches are \$4 per year, cash in advance, or \$1 per quarter, billed quarterly. Change of Address: Five weeks advance notice is required. Send

old and new addresses and label from current issue to Subscription Office. Advertising: Write Advertising Office for rates.

Editorial Submissions: Address all correspondence to Editorial Office, TOGETHER, 1661 N. Northwest Hwy., Park Ridge, Ill. 60068 (Phone [Area 312] 299-4411).

Postmaster: Send Form 3579 to TOGETHER, 201 Eighth Ave. S., Nashville, Tenn. 37202.



# Jottings

- 29 Sharing Christ's  
Love in Service  
Martha A. Lane

- 36 Plain Talk on the Plains  
Herman B. Teeter



- 44 From That Moment  
Victor W. Wheeler

- 46 Ecuador's Church—  
Very Much Alive  
Gordon L. Burgett

## DEPARTMENTS

- 3 Jottings / 10 News  
15 Say It! / 34 Letters  
35 Illustration Credits  
40 You Asked . . .  
41 Kaleidoscope

All of us, at one time or another, have had an afterthought, wishing we had said this or done that. No exception is **Martha Snyder**, author of *Tucking Is Still In* on page 16.

"As I so often do, I've thought of one addition which might improve the article," she wrote, but it was too late for us to abide by her request. But here's her afterthought:

"In *A Man Called Peter*, Catherine Marshall mentions the time her son prayed, 'Thank you, God, that you let my daddy stay home this one evening.'"

Parents, Mrs. Snyder continues, "can learn a lot about the thoughts and needs of their offspring by just being there when they have their evening chat with God."

The mother of two, Mrs. Snyder returned to college 20 years after receiving her degree in English, this time for courses in education.

"In most households," she says, "the parents help the kids with homework. At our house, the children help mom."

**Connie Myer** had been around quite a bit as a reporter before going to Uganda in East Africa to teach English in a secondary school. Now a senior staff writer for the United Methodist Board of Global Ministries [see her article about WLBT-TV,



Jackson, Miss., page 18], Miss Myer says she found "many of my Uganda friends were more genuinely what I call 'religious' than most of the people I know in America.

"I was constantly made aware that I was living in a country with values considerably different from ours. Like when my students would ask: 'Madam, what tribe do you belong to?' Well, I'd never thought about it before. Was I a WASP (White Anglo-Saxon Protestant) or what?"

While writing *Tarsus Today* [page 4], we had reason to check on a mountain range north of the ancient city where Paul was born. Little did we know that the name Taurus Mountains would loom big again some 250,000 miles from earth. Paul knew about the Taurus Mountains, of course, and he knew about the Greek



god Apollo; but even he could not have imagined that some 1,900 years later an Apollo spacecraft would glide in over towering mountains—also named Taurus—for mankind's sixth landing on the moon.

It may have been great while it lasted, but it lasted too long—that two-month vacation in Hawaii—for retired Bishop **Gerald H. Kennedy** who returns to our pages this month with the first of three Lenten articles [page 12]. Not only has he returned to writing, he is back in the pulpit, this time as pastor of First United Methodist Church, Pasadena, Calif.

"An eternal vacation would be a good definition of hell," he told his congregation.

"Laughter is a big part of my life," says Mrs. **Jeanne S. Roberts**, author of *Hands* [see Cover Two].

"I think we can reach others around us . . . in today's stress and breathless pace . . . by sharing laughter and fun."

We like the way Mrs. Roberts describes her own personality. "At a service last year," she says, "we were asked to tear out of construction paper a symbol of ourselves as we are or as we wish to be. I tore out an exclamation mark!"

Among our contributors: **Gordon L. Burgett** [see *Ecuador's Church—Very Much Alive*, page 46] had no trouble with interviews in that South American country. (We believe, by the way, that this is the first article on Ecuador that has appeared during *Together's* 16 years of publication). Mr. Burgett speaks Portuguese and Spanish fluently, has taught Latin American history at the college level, is 34, and the father of two daughters. At present he is recreational director for the village of Glendale Heights, Ill. —Your Editors

# TARSUS TODAY

Beyond this pass between dizzy heights in the Taurus Mountains,  
on fertile Cilician plains in the dim distance, lies the ancient birthplace of  
Paul the apostle. And beyond that, the blue Mediterranean . . .







*On an island off the coast from Tarsus, this centuries-old fortress once guarded the seaways against invaders.*

Text by Herman B. Teeter / Pictures by Henry Angelo-Castrillon

**N**ORTHWARD across the Great Sea from the Holy Land, on a coastal plain rimmed by towering mountains, is Tarsus—a city synonymous with the name of the greatest of Christian apostles.

His name was Saul, who became known as Paul.

Paul of Tarsus, a Jew, a Roman citizen by birth, tent-maker, fanatic persecutor of Christians, willing witness to the death of the martyred Stephen, zealous convert to the faith he once opposed.

Tarsus: "no mean city" of perhaps half a million in Paul's day, a population center accessible by Mediterranean sea routes from the south, by land through a rocky gap seemingly gouged out of the mountains by an almighty hand.

Old a thousand years before Christ, Tarsus was overrun by the Assyrians, ruled by Medes and Persians, by Greeks and Romans, finally by Muslims.

A thriving city in modern Turkey, Tarsus today abides among the ruins of millennia. Automobiles glide along

streets where Roman chariots once rumbled; and radios blare above the voices of modern merchants hawking their wares.

"If Tarsus lives at all for most of us," writes Henry Angelo-Castrillon, whose photographs appear on these pages, "it is only because an infant named Saul once lay squalling there in his swaddling clothes. That infant, having reached man's estate, went out with firm purpose and a peculiar vision to change the history of the world."

Because of Paul's stature as an apostle to the Gentiles, few localities deserve more sentimental attention than Tarsus. Yet, only close students of biblical geography really know much about it.

Tarsus, judging from the extent of its ancient remains, was indeed a large and important center of commerce, learning, and art. In the centuries before Christ it became a world-city with schools as famed as those of Athens and Alexandria.

Many philosophers dwelt there, and its citizens knew





Ruins abound throughout old Tarsus, among them Cleopatra's Gate which once led to the seaport. It is said that the glamorous Egyptian queen once met Mark Antony here, perhaps under the arch a Turkish grandmother has just passed. Today this is a carriages-for-hire "cab stand."



Main street in modern Tarsus reminds the visitor in many of Paul. The nearest thing to a Pauline "shrine" (right)—of a coffee shop. One thing that would be familiar to Paul,

the cherished privilege of Roman citizenship when Rome ruled the world.

It appears certain that Paul was a well-educated man, that his parents were people of means. Scholars believe that he became acquainted with various Greek philosophies and religious cults during his youth in Tarsus. Later he would study in Jerusalem and become prominent in religious circles as a member of the Pharisee party. As a member of a synagogue or Sanhedrin council, it would appear natural for him to oppose the teachings of Christ.

We know little, however, of his early days in Tarsus. We do know that he once walked the streets of this city situated some 10 miles inland from the Mediterranean Coast. Centuries ago the waters of the Cydnus River were navigable near Tarsus, and ships from many parts of the ancient world sailed toward its skillfully engineered port. To the north, inland some 30 miles, the bandit-haunted mountain pass was open to conquerors, migrating people, and merchant caravans.

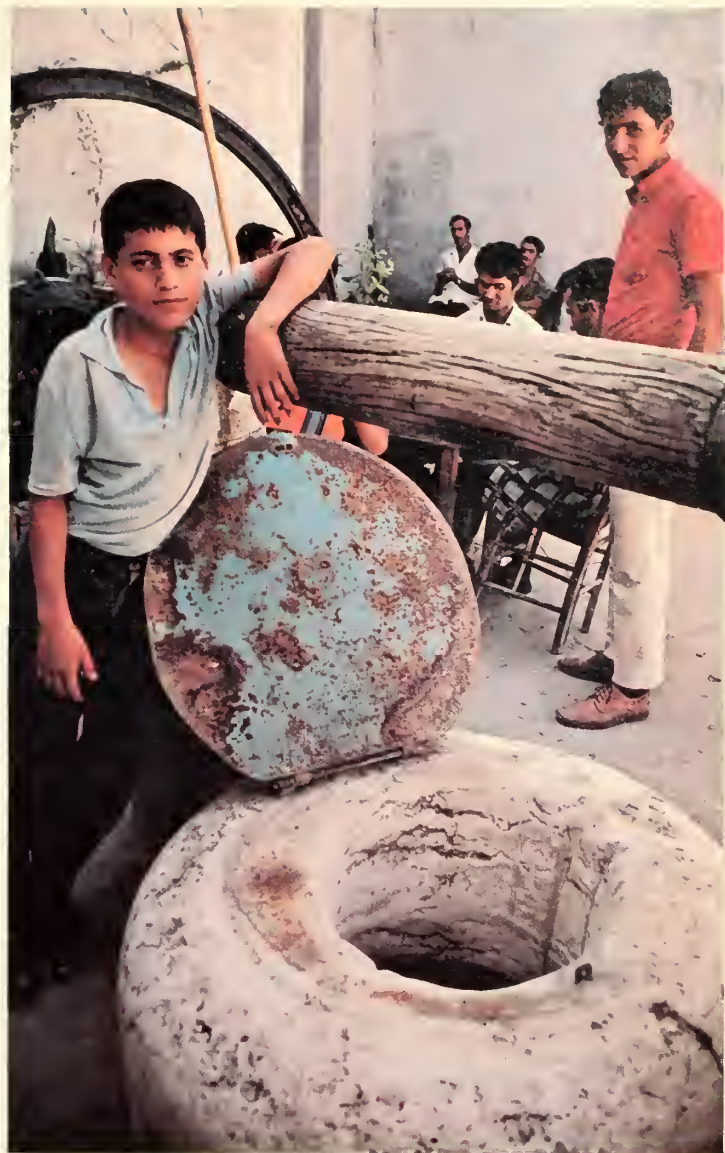
Alexander the Great was here. So was Antony and—it is said—Cleopatra. Caesar Augustus gave Tarsus the title of *metropolis*—which means the most important city of a country or region.

"Yet of all that greatness," wrote Mr. Angelo-Castrillon after a recent visit to Tarsus, "little enough





ways that almost 2,000 years separate him from the time probably never used by the apostle—is Paul's Well, site however, is a Turkish weaver at his loom.





remains save walls stripped of their precious marble, the site of an ancient harbor now planted to forests . . . but the weavers still labor long into the night hours at their looms, the coppersmith deftly fashions a vessel from the sheet of plain metal, the wheelwright carefully devotes himself to restoring the balance of the coachman's wheel. All this is done much as it was in Paul's time. Should an ancient wall demand repairing, the stone-masons go about the task with mallet and chisel in the way of millennia past . . ."

In Tarsus today, Christian pilgrims are received with hospitality. In fact, strangers who come peaceably are considered to be "God's guests" by the Turkish Muslims. It is ironic that the hometown of the great Christian apostle now stands in the shadow of soaring minarets from which the followers of Mohammed are called to prayer.

Paul declared: "I am a Jew, born at Tarsus in Cilicia, but brought up in this city [Jerusalem] at the feet of Gamaliel, educated according to the strict manner of the law of our fathers, being zealous for God as you all are this day.

"I persecuted this Way to death, binding and delivering to prison both men and women, as the high priest and the whole council of elders bear me witness. From them I received letters to the brethren, and I journeyed to Damascus to take those also who were there and bring them in bonds to Jerusalem to be punished.

"As I made my journey and drew near to Damascus, about noon a great light from heaven suddenly shone

about me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why do you persecute me?' And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth whom you are persecuting. . . . Rise, and go into Damascus, and there you will be told all that is appointed for you to do.' And when I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came to Damascus." (Acts 22:3-12.)

The story of Paul after his conversion, of Paul as the twice-born man, gives him heroic proportions. Yet, by his own admission, he was neither eloquent nor impressive in appearance. In the apocryphal Acts of Paul and Thecla he is described as ". . . a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel."

Such was the man who by dogged perseverance, zeal, courage, unfaltering faith, and power of personality spread the gospel of Christ far beyond the boundaries of that ancient city called Tarsus. □

*A roofless church amid the ruins of Kanytelleis, near Tarsus, marks the transition of religions in the area.*





## "Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

For only \$12 a month you can sponsor such a child and receive his or her photograph, personal history, and the opportunity to write letters.

Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

(And if you want your child to have a special gift—a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

Since 1938, thousands of American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

**Sponsors urgently needed this month for children in:** India, Brazil, Taiwan (Formosa), Mexico and Philippines. (Or let us select a child for you from our emergency list.)



TAICHUNG, FORMOSA—Two-year-old Su Ying, her parents dead, waits for her brother who will never return.



Write today: Verent J. Mills

**CHRISTIAN CHILDREN'S FUND, Inc.**

Box 26511, Richmond, Va. 23283

I wish to sponsor a ☐ boy ☐ girl in  
(Country) \_\_\_\_\_

☐ Choose a child who needs me most.

I will pay \$12 a month. I enclose first payment of \$ \_\_\_\_\_

Send me child's name, story, address and picture.

I cannot sponsor a child but want to give \$ \_\_\_\_\_

☐ Please send me more information

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Registered (VFA-080) with the U. S. Government's Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible.

Canadians: Write 1407 Yonge, Toronto 7

TG 4930

# NEWS

## COURT RULING ON ABORTION PRAISED, PROTESTED

The landmark U.S. Supreme Court decision allowing a woman to have a physician-approved abortion during the first three months of pregnancy without prosecution elicited praise and protest from United Methodists.

Abortion was hotly debated at recent General Conferences. In 1972 Dr. Louise Branscomb, a Birmingham, Ala., obstetrician and gynecologist, successfully sought conference support for removing abortion from the criminal codes. She feels that the court ruling is in keeping with the church's stand which considers the new life as well as the value of all lives--mother, entire family, society itself.

Another laywoman conference delegate who favored church support for abortion law reform and who applauded the court decision was Mrs. Dorothy Gridley of Minneapolis. Wife of a physician, she feels that abortion should be a decision between a woman and her doctor.

Disagreeing with General Conference statements and with the court ruling are theologians J. Robert Nelson and Albert C. Outler. Blaming the "permissive positions" of his and other Protestant denominations, Dr. Nelson said the court decision "represents a cheapening of human life" and makes doctors "moral arbitrators." He is dean of Boston University School of Theology.

Dr. Outler of Southern Methodist University's Perkins School of Theology acknowledges the advantage of removing abortion from the criminal to the medical domain, but said it ignores "the community resources for moral counsel" which he thinks necessary for each decision.

At the 1970 General Conference the Rev. John B. Warman, now bishop of the Harrisburg (Pa.) Area, expressed concern for the rights of the unborn child. This remains his chief worry, though he is relieved in one sense. He hopes the court ruling will defuse abortion as a political issue, one which divides communities and religious groups.

## E. STANLEY JONES, WORLD EVANGELIST: 1884-1973

Sixty-five years after E. Stanley Jones went to India as a missionary his ashes were returned from there for burial in his native Baltimore, Md. In those six-plus decades this United Methodist minister became known for his writings (see page 22), for his leadership of the Christian ashram (retreat) movement, and for advocating Christian unity. In the 1930s he advanced a plan for the Church of Jesus Christ in America. It would have been a federation of churches with Episcopal, Baptist, Methodist, and other branches continuing under self-government. But he and other proponents of church union were never able to work out a joint plan. Two of his books--Abundant Living and The Christ of the Indian Road--sold more than 1 million copies each. He was at work on his 29th book at his death. World leaders met with him, and he was credited with trying to disentangle the Christian message from Western culture.

He had suffered a stroke in late 1971 but returned to India last summer. At age 89 he was survived by his wife, Mrs. Mabel Lossing Jones of Orlando, Fla.; one daughter, Mrs. Eunice Jones Mathews, wife of the bishop of United Methodism's Washington Area and a longtime secretary to her father; two granddaughters and one grandson. He was the same man who worked among the lowest castes and the outcasts of India and who declined election to the episcopacy in 1928 because he had given his life to Christian evangelism.





#### EXPERIMENTAL RITE URGES MORE WATER FOR BAPTISM

#### UNITED METHODISTS IN THE NEWS

Two men who learned of religion at their mothers' knees died within less than a month of each other. Each had been president of the United States. And those who knew them well affirmed that Harry S. Truman and Lyndon B. Johnson lived on long-ingrained religious practices.

The Rev. H. J. Hunt, retired pastor of First Baptist Church, Independence, Mo., knew Mr. Truman as an across-the-street neighbor. "President Truman grew up with a conservative Baptist background from his mother. And when he talked about the Bible or quoted it from memory, he was utterly sincere, I think, in his use of the Bible. They invited us to Margaret's reception after she was married, and they attended two of our daughters' weddings and the funerals for some of our in-laws. Just neighborly things like that. He was a good friend to have." Mr. Hunt gave a prayer at the former president's funeral in the Truman Library.

Mr. and Mrs. Paul Bolton of Austin, Texas, had dinner and spent the night at the LBJ Ranch the weekend before President Johnson died. Mr. Bolton had worked for the Johnsons' broadcasting stations in Austin for 24 years before retiring in 1968. "We talked about old times at the station," Mr. Bolton recalled. "He noticed that I was wearing a watch that he had given me in 1948, and he said, 'Paul, that watch is too old. I ought to give you a new one.' He called it his Golden Rule watch. Across the face of it in very fine print are the words, 'Do unto others as you would have them do unto you,' and his initials--LBJ. He gave my wife a similar one. And that was the way he lived. He believed in being a decent man to his fellowmen, treating everyone with equality and consideration. He loved people." Mrs. Bolton added, "He was not only from an old-time religious background but he was brought up that way, too, and certainly he and Mrs. Johnson brought their girls up that way."

If your congregation is one which practices Baptism by sprinkling, it is encouraged by the Consultation on Church Union (COCU) to use more water. That is one recommendation in a new experimental baptismal liturgy released by COCU for study, use, and critical response. Among the consultation's eight participating denominations only the Christian Church (Disciples of Christ) regularly practices Baptism by immersion. Others generally pour or sprinkle water. COCU urges "the use of enough water for it to be seen, heard, and felt as a forceful material sign of God's active power." The experimental liturgy holds that Baptism is as appropriate for infants as it is for youth and adults. Included in the ritual are a reading of scripture and a profession of faith by the person being baptized or by the parents if the person being baptized is an infant. This is the consultation's second release of an order of worship. An order for Holy Communion released in 1968 reportedly has been widely used.

First woman president of the Greater Dallas (Texas) Council of Churches is Mrs. Charles L. Vychopen....A collection of Christmas seals which he helped introduce and promote during 36 years as a medical missionary to Korea and India was accepted recently from Dr. Sherwood Hall by a branch of the Smithsonian Institution in Washington, D.C. He and his wife, Dr. Marian B. Hall, also a medical doctor, are retired in Canada....Elected by the Republican majority as speaker of the Indiana House of Representatives was Kermit O. Burrows. As assistant speaker he named John J. Thomas, also a United Methodist layman....

Mrs. Joe Britton of Anchorage, Alaska, has been honored by her employer, the J. C. Penney Co., for volunteer work with the United Methodist-related Jesse Lee Children's Home in Anchorage. ....A rural Philippines province named missionary Ruth Rauch an "adopted daughter" for "invaluable deeds and medical assistance." The hospital where she works is named for her late father, the Rev. John Rauch.

# A Way in the Wilderness

By Gerald H. Kennedy  
United Methodist Bishop (Retired)



About that time John the Baptist appeared as a preacher in the Judaeen wilderness; his theme was: 'Repent; for the kingdom of Heaven is upon you!' It is of him that the prophet Isaiah spoke when he said, 'A voice crying aloud in the wilderness, "Prepare a way for the Lord; clear a straight path for him."' —Matthew 3:1-3, NEB

**L**ENT becomes increasingly important to Protestants for we are beginning to understand that this period before Easter is crucial. It is then that we begin to think of the real questions that we must face as Christians. It is a time when we are haunted by the gospel's demands and our failure to fulfill them.

The New English Bible brings to light some of the issues we should face but have neglected. In this first consideration, I bring you the New Testament Word about John, "a voice crying aloud in the wilderness." This, of course, is a reference back to Isaiah, whose prophecy seems to have a special fulfillment in John the Baptist.

Lent, 1973, it seems to me, could be appropriately labeled "the wilderness crying for a voice." Let us think of our society as a wilderness crying out to God to send us a voice with purposeful direction for our lost, confused, and unsure waywardness. Lent is an excellent time to consider our need for direction. How desperately America needs such a voice!

When George Wallace was shot last year, I could not remember an event which so robbed me of hope. George Wallace is not a favorite politician of mine despite the fact that he is a fellow United Methodist. But I remembered the assassinations of John and Robert Kennedy and Martin Luther King, Jr. Then this!

I thought to myself that it might not have seemed so bad if ours were a country where this kind of thing

was the expected. But this is America, with its long tradition of freedom and long absence of a man's having to fear for his life just because someone disagrees with him. It occurred to me that perhaps we are a sicker, more confused nation than we are aware. America cries out for a voice. The richest, most powerful nation in the world seems to be hopelessly confused and lost.

Consider our influence abroad. In India a missionary recently noted that a certain bookstore had a handsome display of books from Russia on scientific subjects. Nearby was a display of paperback editions from the United States dealing almost exclusively with sex and crime.

A cameraman from the Walt Disney studios describes the films he saw in Africa: "Some white screens against a blue-black African night, the dregs of Western civilization's film production were poured out over defenseless young Africans night after night." There is no doubt, he added, that we deserve scathing criticism for many of the things we exhibit abroad.

He was right. Despite our wealth and power around the world, we have shown a complete unawareness of how to handle our influence responsibly.

Margerey Ann Camper wrote of the time her six-year-old son tried to force open a daffodil bud, hopeful of making it into a full-blooming flower. Frustrated because he had succeeded only in spoiling the bud,

**Retired** Bishop Kennedy is known to millions as an outstanding preacher, lecturer, television and radio personality. Also, he is an able writer with rare gifts of vision, humor, sensitivity, courage, and understanding. We are pleased to welcome him back to our pages with this, the first in a series of three Lenten articles. In these, we believe you will find the same inspiration, guidance, and deep spiritual insight that continues to characterize his ministry after his return from the active episcopacy to become pastor of First United Methodist Church, Pasadena, Calif.



he cried, "Mother, why is it that when I try to open the bud myself, it just dies, but if I wait and let God open it, it becomes a beautiful flower?" Answering his own question before his mother could reply, the youngster said quickly, "Oh, I know, it's because God always works from the inside."

It is that observation which we now face. Something has to happen to us on the inside if we are to find the right way again. Lent is a good time for us to cry out in the midst of this wilderness for an eternal voice.

We need a voice of hope. America has prided itself on being practical and paying attention to business progress. But somehow I am not thrilled anymore when a building and loan association announces that it has \$4.5 billion in assets. Calvin Coolidge said that the business of America is business. We seem to have followed that idea to the dead end.

Have you noticed in our time how many young men, very successful in their business pursuits, have turned more to teaching? Yes, even to preaching! It is as if they were saying that business is good, but it is not a final goal. Men who have made it in the world of business are turning to something that deals with people. There is no hope in making business success a final goal of life.

Norman Cousins, former editor of *Saturday Review*, once said, "What holds men back today is not the pressure of realities but the absence of dreams. If the dreams are good enough, no realities can stand against them. It was man's imagination [and his priorities, I would add] far more than his science that sent him to the moon."

That phrase of his—the absence of dreams—tells something about this wilderness that cries out for a voice. The trouble with our practical businesslike way of life is that it eliminates our dreams.

Dante, in his *Divine Comedy*, inscribed over the entrance to hell, "Abandon hope, all ye who enter here." The words describe many a life and are a perfect definition of hell. It is a place where man has no dreams.

A girl visiting her psychiatrist said, "Doctor, can't you give me something to look forward to?" That's it! We cry out for a voice to give us a dream

or a hope for the future. Then we begin to feel that while following our present path, even if we succeed in it, there is no hope.

One of the fundamental truths that this generation of preachers finds easy to forget is that the gospel is "good news." It is not always optimistic news and does not always say that everything is going to be all right immediately. In fact, Christians are likely to think that the immediate prospects look rather dark, but they have no doubt about the ultimate outcome. The good news is that beyond tragedy God through Christ has done something for us. The Bible calls it "salvation."

The apostle Paul, in the fifth chapter of Romans, writes: "More than this: let us even exult in our present sufferings, because we know that suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope. Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us."

What Paul wants us to know is that in standing by faithfully and enduring what has to be faced through Christ—there is our ground of hope.

Everybody has to have something to look forward to. A violin teacher found that his young pupil did not want to practice because he wanted to be a baseball pitcher. "Look at it this way," the teacher told the student. "The more you fiddle, the stronger your pitching arm will get." Even a tough little boy practicing the violin has to have something that seems to fit in with his real desires.

The Christian faith brings us a sense of hope in the midst of adverse circumstances. The ground of hope is no mockery to the Christian.

Finally, our wilderness cries out for a voice of meaning. Life is a very tough experience and demands great qualities if we are to win through. Sometimes when I baptize a baby, it comes to me that here is one about to begin a dangerous and fearful experience.

Yet most of us learn to adjust ourselves. We know life is an uncertain path beset with many perplexities. But that is not the main problem. The thing that haunts us and drives us into surrender is a simple question:

Does life mean anything? Does all this experience which I am called upon to endure have final meaning

## I see something more

on Calvary's hill than just a man  
being killed, more than an execution, or  
a death. I see in it something more than the work  
of man at its worst. Something more than a crowd of people  
intent on killing a man. Something more than a throng  
rejoicing that they "had" Him at last!  
Something more than a taunting mob crying, "Why don't you  
save yourself?" Something more than a pitiful body  
hanging there between earth and sky.  
Calvary? Oh, that is something to sing about!  
It has given birth to some of our finest music. It pulls  
at the heart of mankind. From the window of a train  
that rushes through life, man sees out there  
not death and bitter winter but hope, fellowship, and love.  
Here is revealed a love that "will not let us go."  
Calvary is luminous. It is bright and gleaming.  
It has something so wonderful about it that it makes me  
want to walk toward it; and as I walk, I find myself  
returning home—to the true home of the soul.

—Charles Ray Goff  
From "Anyone for Calvary?"  
Used by permission of the  
Fleming H. Revell Company



## Not all Christian ministers begin as ministers . . .

JOHN ROTHROCK was a tailor and men's clothier for more than twenty-five years before coming to Bangor. A married man with three children, he had just about given up hope of ever studying for the ministry. His age and lack of college training were major concerns. But through the unique "Bangor Plan" he enrolled in a two-year program of liberal arts and sciences. A sophomore now, he will be eligible at the end of this school year to begin studies in the Seminary's theological program. Two years of college remain after this five-year period of intensive study before he is eligible for the Seminary's Master of Divinity degree.

John has had a number of firsthand experiences in ministering at Bangor. He serves with other students in providing weekly devotions at area nursing homes. During the summer he was employed by the city in a recreational program of special education for children. As a student pastor he will serve two United Methodist parishes as a part of his field education training this year.

Like John, many men and women are literally changing the direction of their lives—beginning "late" their training for the Christian ministry.

Write us today to find out how this 158-year-old interdenominational Seminary may make it possible for you to answer God's call to ministry.

## Bangor Theological Seminary

For further information write:

President Frederick W. Whittaker  
300 Union Street, Bangor, Maine 04401

in the eternal scale of things?

The despair of many in our time is a sneaking suspicion that after all one does to maintain decency, the struggle does not matter. Is this not the reason so many of our generation are filled with despair and hopelessness? What's the use? they muse. *Where is that voice that speaks to the wilderness in which I dwell, proclaiming that in God's scale of things it does make a difference whether I am brave or cowardly, whether I am weak or strong?*

A magazine I often recommend to other preachers for their reading is *Sports Illustrated*. Like the gospel, it deals with contests. Men lose and men win, and sometimes the winner is regarded by those of his own time as having lost. Being able to look at life in those terms brings us a word of hope.

The gospel sees every fight under the shadow of a final victory which Jesus proclaimed to his disciples just before his death: "In the world you will have trouble. But courage! The victory is mine; I have conquered the world."

Once while I was visiting one of our United Methodist theological seminaries, a professor said to me, "Bishop, I think I have learned what the word *episcopus* originally meant. Would you like to hear?"

I replied, "I sure would because you are going to tell me anyway. Besides, I really would like to know."

"It seems," he said, "that this word—which finally came to mean a bishop of the church—originally referred to a straw boss of a road gang."

That pleased me very much because it is a good definition of what I believe a bishop ought to be—the straw boss of a road gang. And it reminded me of something Isaiah said: "And there shall be a causeway there which shall be called the Way of Holiness, and the unclean shall not pass along it; it shall become a pilgrim's way, no fool shall trespass on it."

The wilderness cries out for a voice. My message is this: Christians, by the way they live as well as the words they speak, are the answer to this cry. When we are aware of a wilderness crying for a voice, we become aware that God answers that cry through us and through our faith.

What better time than Lent for us to hear the cry and answer it? ☐

## 1973 United Methodist ESCORTED TOUR TARGETS



### HAWAII

June 28 to July 29

A wonderful "all-surface" trip to visit our beautiful 50th State by train from Chicago to California and Luxury cruise ship over and back! (Air Option available — dates July 3 to July 19) All-inclusive, with Rev. Dale Beittel.



### ALASKA CRUISE TOUR

July 1 to July 21

Our 7th Annual Together Tour, sailing from Vancouver to Southeastern Alaska, Skagway, Juneau, Ketchikan and more. Plus visits to Glacier Park, Banff and Lake Louise in the Canadian Rockies! Another ship-and-rail "all surface" completely inclusive tour led by Dr. Robert Browning.



### WESTERN U.S.A.

July 15 to August 5

Visit Grand Canyon, Los Angeles, Tijuana, Monterey, San Francisco, Lassen Park, Victoria, B.C., Seattle and Mt. Rainier. "All-surface" train-and-private-motorcoach NON-RUSH United Methodist vacation of outstanding value with Dr. Merle Broyles.



### INSIDE ALASKA

August 6 to August 22

Together we fly to see the wonders of "Inside" Alaska like Anchorage, Fairbanks, Nome and Kotzebue (above the Arctic Circle) Mt. McKinley, the Alaska Highway, plus a 4-day Inside Passage Cruise. Join at Chicago or Seattle — led by Rev. Roland Fierce.



### ACROSS-AND-AROUND AMERICA

Sept. 23 to October 15

Perfect Fall Tour Chicago to California by train, then a magnificent 17 day luxury cruise to see Acapulco, through-the-Panama Canal, Cartagena, Curacao, Grenada, Martinique and Virgin Islands to Florida. Streamlined train back home, leadership by Rev. Percy Stratton.

## FREE FOLDERS

Giving All Details, Costs, Travel Information —  
Yours Without Obligation — WRITE Today To:

NAME \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY & STATE \_\_\_\_\_ ZIP \_\_\_\_\_  
(please print)

United Methodist Tour Division  
Wayfarer Group Travel, Inc.  
2200 Victory Parkway  
Cincinnati, Ohio 45206



# Say It!

*Our editors may or may not agree with opinions expressed, but they believe in your right to Say It! And that is what this new department is for. Does an idea of yours need saying? Send it to Say It! 1661 N. Northwest Highway, Park Ridge, Ill. 60068*

**The issue** confronting the church today is not statistics. It never was. The issue is who is doing the works of love as set forth by the example of our Lord—not who is singing and praying about love but who is doing the work of love.

Bishop Roy C. Nichols  
Pittsburgh Area  
The United Methodist Church

**More and more**, the scientist wants to concern himself with the social consequences of his discoveries. To do this he is reshaping his organizations, forming new groups, and making frequent journeys to Washington to convince legislators and government officials of the necessity of altering unwise policies. Social relevance is here to stay, and science will never be the same again. The universities, which should be training the scientists of tomorrow, are only slowly beginning to recognize their new and enlarged responsibilities.

Arthur W. Galston  
Professor of Biology  
Yale University  
From the *Yale Review*

**I am deeply** disturbed by the official position which the 1972 General Conference of The United Methodist Church adopted with respect to U.S. involvement in Southeast Asia. My complaint is twofold:

1. The issue. I do not agree that our involvement is immoral, that what we have done in Indochina "has been a crime against humanity," nor that we should "confess our own continuing complicity in this violence and death."

2. The process. Although I have made repeated efforts to do so, I have not yet found a single member of The United Methodist Church who was consulted about this

issue. How strange that the church can take this position without ever referring the matter to its constituents! We put our money in the plate; why can't we be represented? Don't our feelings count?

In its July, 1972, issue *Together* reported results of a survey conducted by Dr. Ezra Earl Jones. One of his major findings was that 73 percent of the 1,750 lay persons who responded to his questionnaire support our government's stand in the Viet Nam war. I deeply resent the fact that the President of the United States has been told that The United Methodist Church *condemns* what he is doing whereas, in reality, 73 percent of the people in our pews *support* him.

*Together* reported, "Local United Methodist churches are also significantly unhappy with many decisions made by national church leaders, a situation which Dr. Jones said reflects the need of decision makers to wisely consider laity attitudes, desires, and needs."

This is a gross understatement. We are more than "significantly unhappy." Some of us are bristling. The requirement for the church hierarchy to listen to the bleats of the flock has never been more acute; it is certainly long overdue.

When the church returned this damning indictment against our country, it alienated many people. I hope, however, that concerned United Methodists will resist the temptation to desert the church and will instead take up the fight within their own local churches. I recognize the futility of trying to get the resolution reversed, but this scathing denunciation of our country cannot go unchallenged. I encourage the many others who feel as I do to stand up and be counted. The officials of our church must be awakened to the

realization that we do not intend to swallow the prescription which they have concocted for us without our consent.

Loren E. Jackson and 61 others  
Lompoc, Calif.

**Old age** isn't for sissies, for it is perhaps more challenging for doing something solid and permanent than any other age. Then you aren't experimenting. Then you aren't exploring. You are doing the real thing now. Youth may spend a lot of time experimenting and exploring and researching, but—no, no—not in age. You know you do the thing now, for you haven't time to do any more experimenting.

J. Lester McGee, Pastor  
Centenary United Methodist Church  
St. Louis, Mo.

**Good morning** to you from a longtime preacher of the gospel of the Lord, aged 70 years on December 7, 1972. I dare to send my request that you print this letter in *Together* magazine so that readers of it can add my name to their prayer-partnership list.

I am a fruit of the work of an American missionary, Dr. H. C. Scholberg. I was converted to Christianity from a high-caste Hindu family in 1911 with my father, and after my education and marriage to an orphan girl we both devoted our lives to Christian service. I lost my dear wife Daisy in 1968 and have been retired from the Madhya Pradesh Annual Conference since 1970.

A few of my relatives who are Hindus sometimes help me now in my difficulties and tell me to return to Hinduism, but I tell them I cannot do this; I cannot deny Christ, who is my Lord and Savior. He is my all.

Peace to all my brothers and sisters in The United Methodist Church in America.

Chhote Lal, Retired Minister  
Gadarwara, Madhya Pradesh, India

Changing times haven't changed the love between mother and child, or their ways of showing it.

# Tucking Is Still In

By Martha Snyder

THE LION sleeps tonight," Carol hummed as she stitched yellow ribbons to flowered quilting.

At 30, my mod friend sat lining a bassinet for her long-awaited first child. Carol had stacks of child-rearing ideas—stacks almost as high as the stacks of white diapers waiting in the nursery. As a public-school teacher, she had had plenty of opportunity to observe and evaluate other people's children.

"Parents coddle their kids too much these days," she said, jabbing a pin into the lining. "They do too many things for them. Just as soon as he can get in and out by himself,

my child is going to put himself to bed."

I was thankful she had never stopped at our house at tucks time.

"Yes," she went on, "whenever Mark and I visit other couples, they always ruin the evening by excusing themselves for a long ritual of bedtime stories and prayers. It's ridiculous and so unnecessary."

I held my tongue, knowing that you cannot argue child rearing with a childless woman any more than you can sell farm life to a city-bred child. But I began to wonder. Could she be right? Were all the hours spent tucking in my children wasted? Worse

still, was it harmful indulgence?

I remembered my childhood and a story my neighbor Madge had told about hers.

"One day I had been punished," she said. "Mother had told me to take the table scraps out to the garbage can but, impatiently, I dumped them into the dog dish just outside the kitchen door.

"Surprised at my instant return, Mother asked, 'Back from the garbage can already?' 'Yes,' I told her, but I was a poor liar, and in a minute she found the evidence. I was spanked, not for the mild disobedience but for the lie. Nevertheless, I was tucked into bed that night just like every other night, except that a couple of tears sneaked into my eyes. Mother dried them gently, saying, 'I love you just like always.' I fell asleep with a kiss where the Kleenex had been."





Madge said that there had been other nights when she had socked her younger brother or copped out on her schoolwork. Then she would sneak off to bed guiltily. But her mother or father always came in with some reassuring words and the hug that said tomorrow would be better. "They didn't believe in letting the sun go down on their anger," Madge remembered, quoting Ephesians 4:26. She added that she was sure that Bible verse had helped many a household get a good night's sleep and a fresh start the next day.

My own memories of tucking-in time include secrets shared about a new boyfriend and the thrill of being elected class president. Something about the end of a day, a darkened room with a parent close to you, encourages confidences and plans. Dreams take shape better when there are no harsh lights to reveal their cracks and smudges.

Sometimes children like to talk about a TV show they have seen during the day. Perhaps it can be used to point out the meaning of death, the seriousness of drug problems, or the happiness of a close-knit family.

The conversation may hinge on a bit of junior philosophy. After watching a favorite preschool program, our Joe said, "You know what, Dad?"

"No, what?"

"If you have a lamb, you don't wanta get a fox."

"Why?"

"'Cause the fox would eat him."

"There are a lot of good morals in that," his father chuckled.

As we talk over the worries or problems of the day, we recall Bible passages and family sayings ("Virtue is its own reward." "Don't cry over spilt milk. "). These give us strength and wisdom to make the right decisions.

"But the loudest, meanest kids get more help from the teacher than anybody," protests Debbie. "I know," her mother replies, "but Jesus didn't say his Way was easy."

Family worship periods are good, of course, but at bedtime, alone with one parent, a child is not hampered by the self-consciousness he may have in the larger family group.

When her son asks what he should say as bedtime prayers are begun, one mother tells him, "Think of all the good things that happened—the A in spelling, the fun playing kick-ball, the yummy cookies your den mother made, the letter from Grandma. Then think of the things you need help with—your poison ivy, handwriting, making friends with the new neighbor, trouble with your sister, teaching the hamster not to bite. Just talk to God about these."

"But I thought that God knows everything that's happening."

She nods. "Yes, but he likes to hear your thanks, and he likes to know that you understand you can't solve any problem all by yourself."

"I know," he says, and falls asleep.

When children are young, the nightly routine can become tedious, especially for the mother. Then it's wise to get a reliable sitter to do the tucking in while Mother and Dad go to dinner or a show. Give the sitter full information on the routine so that any "security blanket" won't be overlooked. After one evening, everybody will be glad to get back to normal—snacks, two drinks, and all.

Will a child cling to the tucking-in routine forever and never want to go to bed alone? Psychologists say no, that somewhere between 10 and 12 a child who feels secure in his family's love will volunteer to go to bed by himself one night. This will happen every now and then, and eventually he will be a self-tucker. But occasionally during sickness or troublesome times he'll welcome that good-night attention again. And when Mother or Dad has a bad cold or a headache, he will gladly tuck them in.

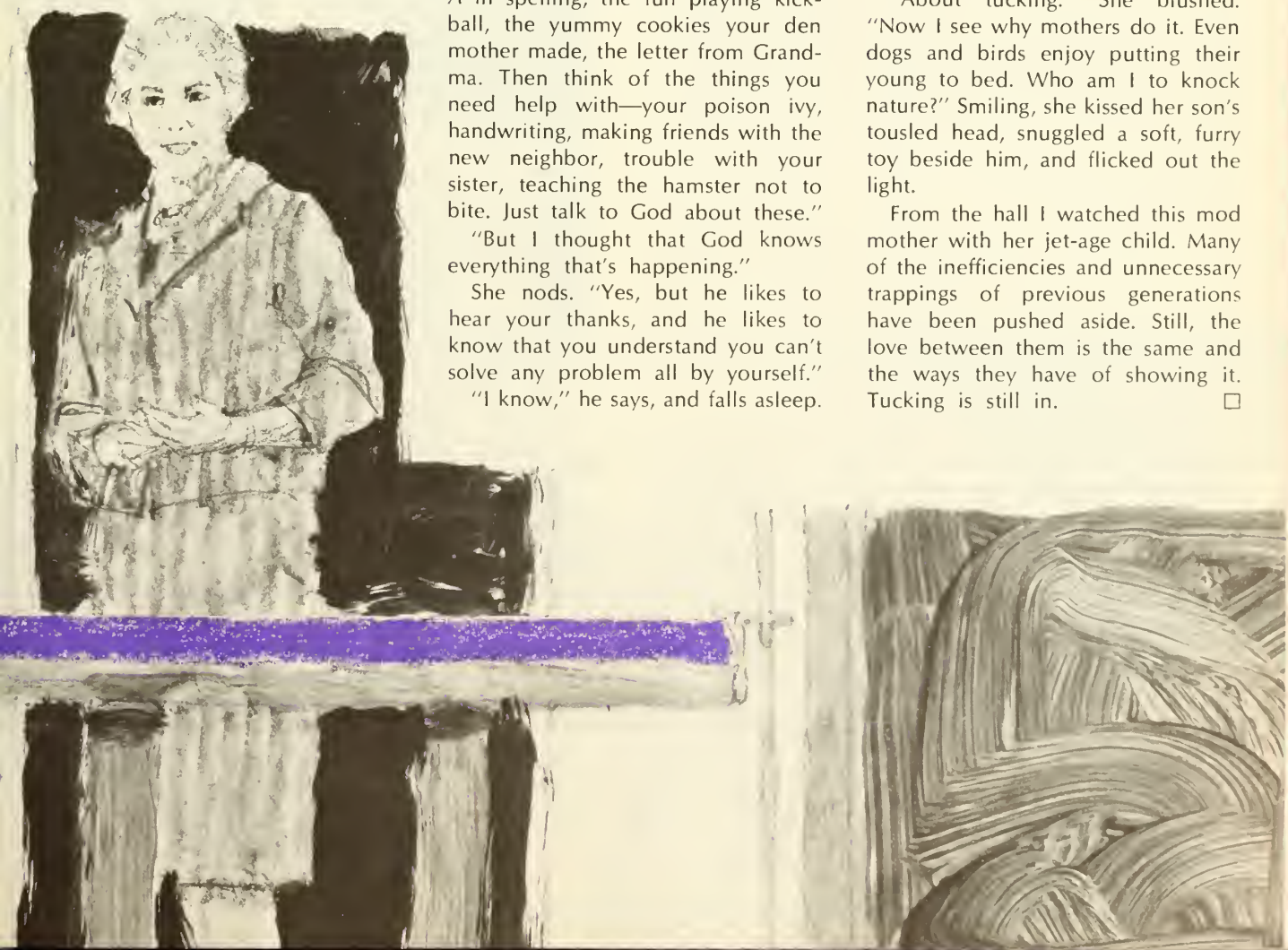
Recently I visited Carol again. Her baby, a boy, is a year old now.

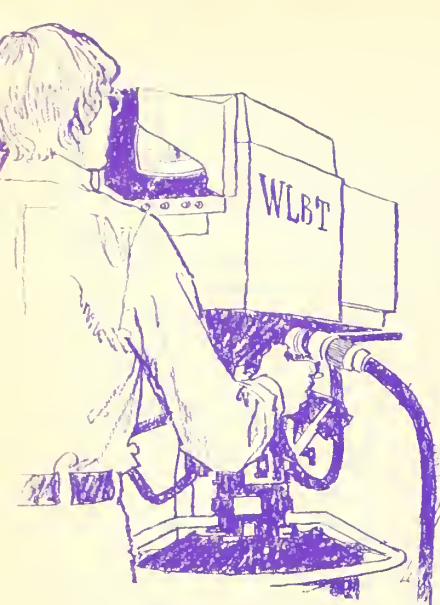
"I'd like to take back something I said before Paul was born," she told me.

"What's that?"

"About tucking." She blushed. "Now I see why mothers do it. Even dogs and birds enjoy putting their young to bed. Who am I to knock nature?" Smiling, she kissed her son's tousled head, snuggled a soft, furry toy beside him, and flicked out the light.

From the hall I watched this mod mother with her jet-age child. Many of the inefficiencies and unnecessary trappings of previous generations have been pushed aside. Still, the love between them is the same and the ways they have of showing it. Tucking is still in. □





# WLBT-TV: How the Churches Helped the Voiceless

By Connie Myer

TELEVISION station WLBT-TV, the National Broadcasting Company affiliate in Jackson, Miss., for many years has had the reputation of being the largest and most influential TV outlet in the state of Mississippi.

In WLBT's viewing area, which extends beyond the Magnolia State's borders into neighboring Alabama and Louisiana, live about 1 million persons. Nearly half of them are black. Despite that fact, however, there were times in the early 1960s when the powerful Jackson station did not carry NBC news programs concerning sit-ins, demonstrations, and freedom riders' activities. Some network documentaries on race relations also failed to get exposure on WLBT, and the local and syndicated programs which were presented on racial matters carried mostly segregationist viewpoints. Nor were black interests in civic, political, business, and cultural areas adequately covered.

Today things have changed. Blacks like Mayor Charles Evers of Fayette, Miss., and James Meredith, the first black to attend the University of Mississippi, have been welcomed as guests on local programs. Not only that, WLBT has become the nation's first television station with a black general manager, and more than 30 percent of the station's 80-member staff are black.

The revolutionary changes in WLBT's style did not come about easily, certainly not without controversy. They are the results of a long and precedent-setting legal struggle led by churchmen against the Federal Communications Commission (FCC). Mississippians, whether they were fully aware of it or not, have been a part of far-reaching changes in communications law and federal regulatory procedure.

The United Methodist Church became involved in the history-making developments at WLBT in 1970 when the Mission Enterprise Loan and Investment Committee (MELIC) of the United Methodist Board of Missions granted a line of credit up to \$300,000 to enable a group of black and white citizens to assume temporary operation of the station. The citizens had organized Communications Improvement, Inc., a not-for-profit group.

The struggle over WLBT's program policies actually had

begun in 1964 when the UCC (United Church of Christ) Office of Communication and others filed a petition with the FCC asking it to deny renewal of WLBT's license. The petitioners charged that racial and religious bias was evident in the station's programming. The license was then held by Lamar Life Insurance Company, a Mississippi firm controlled by the well-known Murchison family interests of Texas. The UCC group asked to intervene in the license-renewal proceedings as representatives of "all other television viewers in the state of Mississippi."

Despite their arguments, the FCC dismissed the churchmen's petition on the grounds that the general public had no right to standing in license-renewal hearings. Without ordering a hearing the commission renewed the Lamar license, but on a one-year probationary basis. It warned WLBT to "immediately cease discriminatory programming patterns." The UCC appealed to the U.S. Circuit Court of Appeals with a resulting landmark decision written by Warren E. Burger, now chief justice of the U.S. Supreme Court, who said the public did have the right to intervene in FCC license proceedings. The court also ordered the FCC to conduct a hearing on WLBT's renewal, allowing public intervention.

Justice Burger's decision has been hailed by George Washington University law professor Jerome A. Barron as "an opinion which may be the harbinger of a new approach for the whole field of communications."

The landmark grant of standing also has been cited in court decisions relating to other federal agencies and has been credited with providing a powerful new basis for consumer participation in regulatory cases, especially those involving environmental issues.

Following the court of appeals ruling, a hearing was held in Jackson on renewal of the WLBT license. The FCC examiner's decision went against the UCC challengers and gave Lamar Life a full three-year license renewal. Not willing to give up easily, the churchmen appealed this decision, too, and in his final decision written as a circuit judge, Justice Burger ordered revocation of the station's license. The court held that the renewal hearings had not been conducted fairly and impartially



and that the station had failed to prove it had served the entire Jackson public, including blacks. The FCC was directed to seek new applicants for the license, but the court did say that Lamar Life could reapply.

Pending final determination of the ultimate licensee—and this can be a lengthy process—the FCC was ordered to plan for interim operation of the highly profitable station (estimated market value \$8 million). That was when Dr. Everett C. Parker, head of the UCC Office of Communication and driving force behind the legal action, suggested that Kenneth L. Dean, a Southern Baptist minister in Jackson, take the lead in forming Communications Improvement, Inc. The FCC then granted a temporary operating license to CI Inc., which promised to donate its profits to develop Mississippi educational TV and to aid communications training at a black college.

CI Inc. could have received a loan from First National City Bank in New York for operating expenses, but it turned instead to MELIC which had been formed in 1968 for the purpose of making loans and investments in minority enterprises. Financed by MELIC, CI Inc. finally began to operate WLBT in June, 1971.

Opinions vary as to whether or not Lamar Life began to change its programming policies after the license challenge. Dr. Parker says it did not, at least not until after the first circuit-court decision in 1966 “and then it didn’t do very much.”

Mr. Dean, who now is president of CI Inc., says, however, that after 1964 WLBT was more accessible. “They

became cooperative with the Mississippi Council on Human Relations,” he said. Mr. Dean, chairman of the council at the time, even testified for Lamar at the 1967 hearings which followed the first court decision.

Dr. Parker says that WLBT did give air time to the council “and also put the Roman Catholic Church on,” but these groups were the only ones. Probably supporting this view would be Dr. Aaron Shirley, the first black physician to receive specialty training in Mississippi, who is vice-president of CI Inc. “There was very little change at Lamar,” he stated, “only what they hoped would help them in the hearings.”

Everyone—white and black, television professionals and lay people—agrees that the biggest changes have come about under CI Inc. The major changes, they say, are greater participation by blacks in program content and less bias in news coverage.

William H. Dilday, Jr., the black general manager, is a graduate of Boston University school of business administration who formerly was personnel director at WHDH-TV in Boston. He outlined his ideas in an interview soon after he came to WLBT in 1972: “The public-service programming must be open to all minority groups. And we must get more news about black affairs in the entire state.”

Mr. Dilday said another goal is increasing the level of black presence off camera as well as on. When CI Inc. assumed operation, 17 percent of the station’s employees were blacks and most of them were in part-time, janitorial, and other minimal positions, according to Mr. Dean. The proportion of blacks had risen to more than 30 percent by late 1972. CI Inc. hopes to bring the proportion still higher. (Blacks constitute 47 percent of Jackson’s population.)

Whites have not been fired to be replaced by blacks, but the policy has been one of hiring qualified blacks when possible in new positions or to fill any vacan-



*General manager William H. Dilday, Jr., is the first black man to be in charge of a commercial TV station in the U.S. Below: Cameramen Leo Haffey, left, and Ed Wansley typify the WLBT staff's racial mix. About 30 percent of the station's employees are black.*





cies. Blacks serve as anchor men on 6:45 a.m. and 10 p.m. local news programs. WLBT has another black reporter, a black public-affairs director, a black promotion director, and a black children's program director, as well as a black cameraman and other personnel.

Other program changes have included expansion of local news, scheduling of black comedian George Kirby's show, and the Public Broadcasting System's *Soul!* Local documentaries have included one on Mississippi's OEO-supported comprehensive health centers following Governor William L. Waller's veto of federal money for them.

The programming change which created the biggest controversy to date was CI Inc.'s decision to stop televising the worship service from the same white Protestant church every Sunday morning.

"When we pulled off that program and started to rotate among all churches—white and black, Protestant, Catholic, and Jewish—we did have threats of an economic boycott and about 300 letters were written," says Jack O. Shuford, a Jackson insurance agent who is on the CI Inc. board. Mr. Shuford, a United Methodist, added that the boycott did not materialize. "We got 1,400 letters when we dropped a soap opera," said Mr. Dean.

There has been no distinguishable change in WLBT's audience since the management change, Mr. Dean declares. "We compete better here as an NBC station than NBC does nationally," he says. (The station's competitors in Jackson are WJTV, a CBS affiliate, and WAPT, a UHF channel affiliated with the ABC network.)

More controversial, perhaps, than any change in programming was the decision of CI Inc. to release WLBT's former general manager, a white man. Most persons interviewed said the release was caused by a fundamental difference in philosophies between the manager and CI Inc. The former manager, moreover, went to a similar position with a larger station when he left.

When Mr. Dilday was hired, there were some initial rumors that he had come "to fire all whites." "It shocked everybody when we announced we were going to hire him," said Mrs. I. S. Sanders, a black member of the CI Inc. board. "We got a few crank calls, but not much happened."

Mrs. Sanders and Dr. Shirley believe the presence of a professional like Mr. Dilday in the community will help both blacks and whites to see that black people can assume leadership roles. Dr. Shirley says Mr. Dilday has been welcomed in business and political circles.

No one interviewed felt that more "black presence" on the TV screen had adversely affected WLBT's business. "Our profits for three months last summer were \$42,000 above what had been budgeted," Mr. Dean reported. "We haven't lost any advertisers that we know of because of our changes. One big utility did cancel its advertising, but we are not sure if it's because we are biracial. We've never been told so. I'd say that the business community has accepted us." The MELIC loan is being repaid on schedule.

"Black presence in programming will create new role models for blacks and has an educational value for both blacks and whites," Mr. Dean continued. "WLBT could have a big impact on the entire TV industry. We could develop a model station for the whole country."

"Having two blacks on camera may not really mean very much," Mr. Dean said. "What is important is how

the station relates to all the minorities in its area and how many are actually employed, off camera as well as on." Blacks never have had more than minimal roles in the electronic media. None of the television stations and only about 20 of the nation's 7,000 radio stations are black controlled. (There are 300 black-owned newspapers, only 2 of them dailies.)

What has the WLBT case done to bring about greater Christian understanding between the races in Jackson? Again, opinions vary.

Everett Parker believes that voter registration and the WLBT case have been "the two biggest influences" on an improved life for Jackson blacks. "It's a case of Christian witness that's been very important, a witness that the church can take a stand to protect the rights of people who are pretty powerless and pretty voiceless."

A white United Methodist leader was less confident of WLBT's influence. Said the Rev. Clay F. Lee: "WLBT is not doing any more than any of the other TV stations in this area to bring a Christian witness on the whole area of relations between the different parts and races of the community." But he agreed that whenever voice is given "to some who have not had it before," it inevitably "makes an impact on human relations."

Speaking of progress toward racial harmony in Jackson, Mr. Lee added: "We feel that whatever has happened at WLBT might have contributed to it, as well as a multitude of other factors." Mr. Lee is director of the Council on Ministries for United Methodism's white Mississippi Annual Conference which voted recently to merge with its black counterpart next June.

Says CI Inc.'s president, Mr. Dean, "What we try to do in a secular way is very consistent with the tenets of faith as lived by Jesus. But the strongest opposition we've received is from groups that claim to be Christian."

No one knows when a final determination of the WLBT licensee will be made. Three groups, each of them racially integrated, as well as Lamar Life, are competing for the permanent license. CI Inc. is not among them. It is operating the station only in the interim and does not want to become the permanent licensee. Earl K. Moore, attorney for CI Inc., says it will "probably be at least a year," possibly much longer, before the permanent license is granted. An FCC hearing examiner has finished taking testimony from all four competitors, but a report must be brought to the full commission which then has the right to make its own investigation. There is also the possibility of further court action.

Regardless of the outcome, most CI Inc. directors believe changes they have begun will be continued.

"I don't believe the next licensee can drop back," says Dr. Parker firmly. "We're still going to be here, and this is so much a landmark case and a bellwether station that we're going to continue to watch it. Anybody who gets that license is going to have to live up to a very strict standard of performance."

Dr. Harry C. Spencer, director of the United Methodist Division of Television, Radio, and Film Communication (TRAFICO), which has supported the United Church of Christ action, summed up what he feels is the significance of the WLBT case:

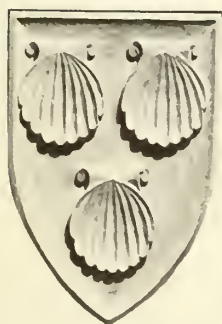
"It showed that ordinary people have rights and there is the possibility for a group like a church to obtain those rights for them and redress wrongs in society." □



PETER



JOHN



JAMES



ANDREW



PHILIP

# Christ's Call to Discipleship



IT IS NEARLY LENT, the time of year when we ponder anew what Christ did for us through his earthly life, death, and Resurrection. It is also a time to consider what we are doing for him through our lives. What kind of disciples are we? What is a disciple, anyway?

"A disciple is a learner, one in training," writes United Methodist minister Robert A. Raines. "The converted must be trained in godliness, equipped for the work of the ministry."

But just what are we to do? Christ's sayings are hard; in fact, they sound almost impossible: "Whoever does not bear his own cross and come after me, cannot be my disciple" (Luke 14:27); "By this all men will know that you are my disciples, if you have love for one another" (John 13:35); "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples" (John 15:8).

Where do we get the know-how to carry out these commands? From the Father himself, who never asks us to do anything for which he will not supply the means. From studying the lives of the early disciples, represented by the symbols at left. And from the examples of fellow Christians trying to follow Christ's teachings.

The following pages contain glimpses of a number of Christian disciples past and present. A few are well known. The others are just ordinary people—a former slave, an invalid, a high-school sophomore, a minister, a housewife, and a country doctor. May their witness encourage and strengthen us as we reexamine our own responses to Christ's call to discipleship.

—Your Editors





E. STANLEY JONES

PRIOR to his death in late January at the age of 89, E. Stanley Jones had become an almost legendary missionary-evangelist-writer whose ministry began so long ago, and became so well known throughout the world, that many did not realize he was still alive. His mission began, he said, when he surrendered to Christ and was able to "discipline my life around a new center—that center is Christ."

During more than 60 years in mission fields on every continent, especially the subcontinent of India, he came in contact with and influenced many world leaders from Gandhi to Martin Luther King, Jr., and Martin Niemöller. He was once nominated for the Nobel Peace Prize and in 1961 was recipient of the Gandhi Peace Prize. Almost 4 million copies of his books have been sold; they have been set in Braille and translated into 18 foreign languages.

Born in Clarksville, Md., January 3, 1884, he became a Methodist minister in 1907, serving the North India Conference. By 1928 he was elected bishop but resigned to return to his first love, the mission field. In his 80s he began to devote full time to United Christian Ashrams and evangelistic meetings.

This modern-day disciple had long believed that the church is in desperate need of reconstruction. He said: "It is the depravity of institutions and movements that given in the beginning to express life they often end in throttling that very life."

"... but no one can love God until he surrenders to him. The devotees of the cults that teach self-expression and self-cultivation cannot love God because they do not surrender to him. It must be remembered that in love we both lose ourselves and find ourselves."

"The New Testament doesn't call us to imitate Jesus, but to surrender to Jesus as Lord and Savior. To imitate Jesus is to look on Him as a man—the best of men. To surrender and obey Jesus is to look on Him as Lord and therefore Savior."

"It has been said that the Reformation was born in Luther's prayer closet. All reformation, individual and collective, begins in some one's prayer closet. I find myself better or worse as I pray more or less. It works with almost mathematical precision . . . I do not argue the question as to whether anything happens in prayer—I simply testify: It does. It works. . . ."

"... let it be noted that in prayer I do not bend God to my will, but I blend my will with God's. He can therefore do things through me that he otherwise could not have done."

(From *Selections From E. Stanley Jones*, pages 122, 125, 131, 132)



## DIETRICH BONHOEFFER

WHEN Hitler came to power in Germany, Dietrich Bonhoeffer was beginning a promising theological career. He was known as one who acted according to his conscience and his understanding of Christ's commands, even when it meant going "against the rent." Thus in a sermon shortly after Hitler's rise, Bonhoeffer said, "The church has only *one* pulpit, from the pulpit faith in God will be preached, and no other faith."

Such spoken beliefs and his underground activities including plotting an attempt to assassinate Hitler, led him to prison in 1943. He was executed at a Gestapo camp in 1945 at the age of 39, only a few days before the American Army reached it.

"I made my decision for Christ while attending Morehead. I feel the Master's hand has guided and directed me ever since early childhood, even before I was aware of it. I feel he directed me to Wolfe County, and he has certainly blessed and protected me and my family since I've been here. Like, for instance, I've been ill only one day in 19 years—and with the aid of a good Methodist R.N., I was able to see about 60 patients that day. I feel the reason I have not had a coronary or some other major disability is simply because I have not yet completed all the work the Master sent me here to perform.

"I base a large part of my religious philosophy on the Gospel of John, chapter 5. It describes the meeting of Jesus and a man who has been ill for 38 years. Jesus saw him lying there—and this happened to occur on the sabbath day—and he realized a man who would lie day by day beside the pool for an opportunity to be healed after he'd been ill for 38 years must have

a great deal of faith and a great deal of determination. Jesus did not give this man an appointment to come into one of his outpatient clinics three months later. He simply, there, on that day, at that time, rewarded the man for his great faith and patience.

"I have found that patients are just as likely, perhaps more so, to get sick or injured at night, on holidays, and on Sunday as on other days. While upper and middle-income patients may get emergency treatment, poor or low-income patients may simply receive no care at all—or receive it too late.

"I feel that any physician who does not provide an opportunity to his patients to be seen at night and on weekends and on holidays just as easily as at other times, and at no extra cost, is designing his practice to serve his own interest, not the interests of his patients.

"Of course, after all, this is the whole meaning of Christianity—to serve others first, and ourselves second."



### JANE MERCHANT

SHE VIEWED life with warmth, understanding, and love. Because beauty seemed to surround her constantly, few knew that her physical afflictions could be likened in many ways to those of Job and perhaps were more prolonged. From childhood to her death last year, Jane Merchant—deaf, almost blind, suffering a baffling bone disease—had to remain flat on her back at her home in Knoxville, Tenn. Yet her faith remained unswerving.

Her physical world was one room, that of a complete invalid. Yet from her silent world came a constant stream of spiritual inspiration: poems, devotions, and prayers. She was a poet of faith, a true disciple who, despite sorrow and despair, reached far beyond her room to touch the lives of millions. The unflickering flame of her faith shines clearly in her poem *Stormbound*, which also says much about the poet's own life. It was first published by *Together* in January, 1960.

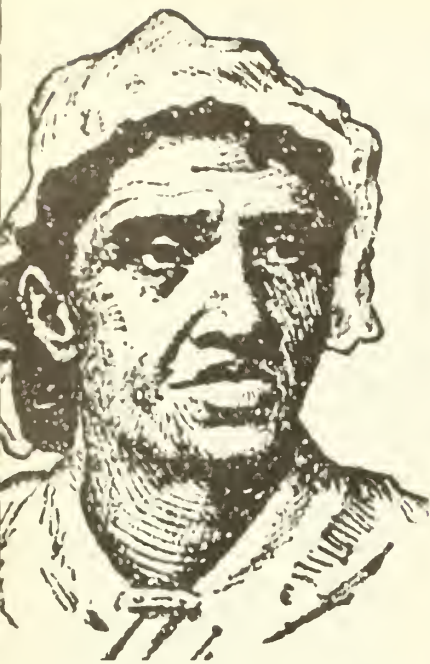


### STORMBOUND

We are content today  
To keep the little room  
And tend the singing fire  
Against the outer gloom.

We cannot light the world;  
We keep one small room warm  
To give whoever comes  
A refuge from the storm.





## 'AUNT' CLARA BROWN

SEPARATED from her husband and children in 1835 by a Kentucky slave auction, later freed by her owners, Clara Brown set out on a search to find the one daughter she thought she might be able to trace. This pilgrimage led her to the gold fields of Colorado where she became a respected and loved pioneer citizen of Central City.

She got her first concept of God as the loving Father who gave his only Son to save us as she listened to a Kentucky circuit rider, and after she heard about Jesus' agonies on the cross, she decided that no sacrifice any human could make could compare with his voluntary suffering. Compassion, not fear, motivated her life, and her discipleship of friendliness and generosity to others extended beyond her own race. The first services of St. James Methodist Church in Central City were held in her cottage.

Whatever work she did—housework, laundry work, cooking—she did with skill and pride. She became a well-to-do woman with substantial investments in gold claims. She spent much of her money to bring 16 black people from Kentucky to Colorado—in lieu of the daughter she finally gave up hope of finding. She lost more to thievery. But while her last years were spent in poverty, they brought her the dream of her life. Shortly before she died at the age of 85 she was reunited at last with 'Liza, the daughter she had sought for so long.

"If the Lord put it into my head I should go, I go."



EFFERVESCENT high-school sophomore Patsy Smith says her hobbies are "doing things for people and writing poems." She is an enthusiastic and devoted member of the youth group at First United Methodist Church, Campbell, Calif., and she expresses her faith in poetry like the verse below.

PATSY SMITH

### JESUS

He is my joy, that is why I'm laughing.  
 Yet he is my sorrow, that is why I'm crying.  
 He told me he loved me so much  
 that he would die for me.  
 I didn't think anyone  
 really and truly loved me.  
 But it's true because he loves you, too.  
 That is why he died, hadn't you heard?  
 All he wanted was to set man free.  
 After they stoned him and spit on him,  
 and after they persecuted him,  
 and left him on a cross to die,  
 do you know what he said?  
 He said, "Father forgive them, they  
 know not what they are doing."  
 Then he died, but that wasn't the last of him.  
 Oh, no! After three days he rose  
 from the dead and walked among men again.  
 Now you know why I'm laughing and crying.  
 You will, too, when you find that he  
 really loves you.





A Church Called Faith . . .

# Sharing Christ's Love in Service

Text by Martha A. Lane / Pictures by George P. Miller

**M**ANY CHURCHES have a hard time meeting the costs of their local operations, to say nothing of paying the apportionments asked by their annual conferences. Faith United Methodist Church in Phoenix, Ariz., has met every apportionment and every budget every year since its 1965 founding.

Most churches hold bazaars, dinners, or other fund-raising events during the year. Faith Church's only money-raising effort is its yearly every-member canvass.

In more congregations than not, a lot of people do a little work and a few people do a lot of work. At Faith, most of the people do a lot of work for their church—and "Sunday only" participants are asked to either dig in or consider joining another congregation.

What makes this congregation, which looks and sounds like a very ordinary United Methodist church, so different from its sister congregations? That was the question posed during *Together's* visit to Faith Church last October.

This is a report of what we saw and heard while there.

By 1964, Crossroads Methodist Church in Phoenix had grown to about 1,400 members. The idea of starting a new congregation with conference help was broached. In March, 1965, the new congregation held its first service. C. Edwin Daniel, former minister of education at Crossroads Church, became the new church's pastor. Forty-four of the 120 charter members also were from Crossroads.

The new congregation, aptly named Faith, met in an elementary-school building for four years while it got its feet on the ground. Then it was able to build its own multipurpose structure.

"There are some decisions that we have held to since our first day," reflects Pastor Daniel. "The steering committee—ten men and myself that got the church's organizational setup going—decided to have a church that would challenge people to commit themselves to what





*The dynamo that makes Faith Church run is Ed Daniel. The former Alabamian uses 12 to 15-hour workdays laced with genuine Southern charm to keep his congregation at its tasks. "We have been called by God in Christ to be a servant church," he tells them. "All members of the congregation are ministers of the church." And the people respond. About 90 percent of the members are involved in one or more ministries.*

the church ought to be about—mission and ministry.

"We decided to have a unified budget which everyone who joined our church would be expected to pledge to. We decided to have no money-raising projects whatsoever. We believed that a person ought to give to the church because of what God had done for him in Christ—not because we were selling him a hamburger or a spaghetti dinner or washing his car. We had very strong feelings about this, and I think they are just as strong today. And we decided that people would be the number one priority—concern for people as human beings."

Faith United Methodist has approximately 425 members now. The average Sunday worship attendance totals more than 300 at two services. The first item on this year's \$91,968 budget (to which the members pledged more than \$96,000) is missions, a clue to the church's self-image.

"We don't have rich people coming to our church," Pastor Daniel says. "Our people are buying homes and raising children, and most of them are in debt up to their ears. I can't say that we have one type of individual; we have retired people and young marrieds, people who aren't from the neighborhood, and people who are. Our average age is probably around 38 or 40.

"My guess is that this church will never be a large

church, membership-wise," the minister continues. "To be perfectly honest, I don't think there are many people around who want to become as involved as they're expected to in our church."

We decided to ask the members themselves why Faith Church is different and why it attracted them.

Ginny Hildebrand is counselor to the junior-high youth group. She was staying with her parents in Phoenix when they first visited Faith Church.

"Ed didn't preach a really great sermon," she recalls. "But I believe it was the very next day he came calling. He gave me the feeling that this was where I definitely wanted to be, that if we didn't serve our brother man, we really weren't Christians.

"About the second week we were here Ed said, 'What are you going to do? You can't be a member of Faith and just sit on your hands. If you're a member, you're a member actively.' I think all of us here have this feeling—we're willing to work together for a goal, to be a vital community force."

There is no formal membership class at Faith, and Pastor Daniel explains why: "Most people who finish membership classes think that is the end of their responsibilities and learning. But becoming a member is only the beginning. People don't conclude their Chris-



tian education, their learning about other people, until the day they die."

Mr. Daniel personally visits each family or individual shortly after their first visit to the church to tell them in detail about the congregation. Then laymen visit the newcomers. After someone has worshiped at Faith four or five times, he receives a "constituent letter" from the pastor. The letter challenges him to join Faith while warning that a member is expected to pray for the church, attend worship, serve according to his or her special talents and abilities, and give money. (A 10 percent tithe is suggested as a "realistic standard of giving for the committed Christian.")

Sue Long, 16, is active in the senior-high youth program. "I think the adults set a really good example for the youth to follow," she says. "That's the reason I've stayed at this church. We talk about what we can do as human beings to help other people. And the adults live up to what they say. It kind of makes the youth want to do it, too."

Some 40 to 55 youth are actively involved in the junior and senior-high groups. Young people sing in two choirs and pledged about \$1,350 toward the 1973 church budget.

Marian and Ed Hoff started attending Faith when the church was just six months old. Marian now directs the Christian-education program.

"We believed in being involved and living our faith, and we knew that was one of the things this church was founded on," Marian recalls. "The vast majority of the

members have this conviction—if they are to have Christ in their lives, it has to show and it has to show in love for our fellow human beings. That's how we share the love that we are given—through helping others. People who come here almost have to believe that. The giving of yourself in all facets is really emphasized. We lose some members along the way. If these beliefs are not something they can go along with, it's fine that they leave. They need to be where they're more comfortable."

The Christian-education program includes church school for 110 to 140 youngsters up to but not including junior-high age youth, directed by 27 teachers. Training sessions for new teachers are held three or four times a year. Goals of the church school are: teachers who have a love for each individual child and can relate it; teaching that leaves children with open minds (rather than dictating beliefs), so that as the child grows older he can make his own decisions regarding his own theology and beliefs.

Bill and Mary Dunn moved to Phoenix when they retired. They have attended Faith for three years. A life-long Methodist, Mary serves on the missions work area.

"We attended some community-forum meetings here, then a service," she recalls. "The next day Ed visited us, and the following Sunday we became members. All the years that I have worked in churches, I always wanted to be in a church where you pledge and then you work and you don't have to concern yourself with raising money all the time, trying to meet a budget."

"If the people want to support the budget, then they will give their money," Ed Daniel reiterates. "We do not take up special offerings. Almost every Sunday is a special Sunday in The United Methodist Church. We could spend all our time doing nothing but promoting special days. At one time someone here figured up that we would have to have five additional Sundays in a year to cover just the special days and special offerings."

"We do not feel that every United Methodist church can support everything that the denomination is doing. We pick and choose what we can do, and we do that the best we can. In terms of our benevolence askings and special asking from the conference, we have paid every penny of these from the beginning. We put those in the budget, and then we tell people where and how their money is being spent by the conference."

As soon as the congregation's multipurpose building is paid off, Faith hopes to budget 50 percent of its money for missions. Presently about 16 percent is so earmarked. Much missions work is accomplished, though, because almost half the church families have worked on one or more missions programs.

The mission to the Pima Indians has been carried along since the early days of Faith. Imogene Patten, who has long been involved in it, personifies the loving concern and the persistence of Faith missionaries.

"The first time I went to the Gila Indian Reservation was in September, 1968, I believe," says Imogene. "We took fabrics for them to make school clothes with. We sewed that day, but didn't finish all the dresses. It was my understanding that the next time we'd sew would be in November. That didn't make sense to me, so I said I'd come back the next week with zippers and buttons and all."

"I didn't think I needed permission from Faith for



that. I found out afterward I did need permission from the reservation to come and go freely. I went back the next week alone. Naturally they started on another garment and they said, 'Please come back next week.' I said I would, that I'd bring some other women with me. This started our sewing trips. We've never been thrown off the reservation—as other people have been. But we've stepped on some toes by not knowing proper procedures.

"I've had frustrations like you'll never know in this work. You come home and pound your head against the wall. But you go back because it's the commitment of Faith to these people. And it's my personal commitment. I'm going to stay with it until I do it right.

"In the seven years we've been there, I think we've built a relationship. We had a luncheon at my house last summer, and I think we had one of the most free and open discussions with them we've ever had. They were willing to make suggestions and tell us things they weren't too happy about—and things they would like us to try to do. For a long time it was us trying to do what we thought they needed and, as all of us find in any kind of mission work, this is the wrong approach."

Blanche Taylor, one of the older members, is heavily involved in Faith's ministry to the Pimas.

"When I first came to Faith, they said it was a servant church and I said, 'Yeah, this I want to see!' I found it's true. They also said there were no fund-raising projects—and I wanted to see that, too. I saw. In both cases I saw that it was a servant church in the community; that it concerned itself with the needs of the community. I want to be a part of a church like that.

"When I first started going to the Indian reservation to work with the Indian ladies, I said I would go maybe once a month," Mrs. Taylor continues. "But they haven't been able to get rid of me. This year we helped the Indian women develop the idea of sewing for others in need on the reservation as well as for themselves. They made dresses for three little girls and stuffed toys for the Christmas party. They also will be making some garments for the Indian convalescent home."

Faith missions include, in part: tutoring at an elementary school, sending clothes, toys, books, and magazines and providing volunteer services to a day-care center, a children's temporary shelter, a state girls school, an American-Indian nursing home, the Pima reservation, and a home for mentally retarded children. A nursery school is held in the church for neighborhood youngsters, and the community college holds parents' study classes in the church. Faith also is involved in a district project, helping to build a church in Guaymas, Mexico. The church has partially supported a doctor in India through an Advance Special. Some money currently is pledged for a car needed by a young couple working in South America.

J. W. Adams is one of many who regard Ed Daniel as a main reason Faith accomplishes so much. "Ed has made Faith what it is," Mr. Adams says. "He has a way of motivating people. He puts it right on the line. If a reasonable period of time goes by and a member's giving or involvement shows no signs of being what was promised originally, he is approached. The pastor says, in effect, 'Now look, you said you would do these things. You haven't done them so far. What shall we



*The needs of people are a chief concern of Faith. Betty Velting (above) and 12 other women visit this nursing home weekly, plan parties at least once a month for the shut-ins.*



*One of the church's first commitments was to the Pima Indian Reservation. Church women drive there once a week for joint sewing sessions. Every October the congregation has a potluck picnic with their friends on the reservation. Here white and Indian youth enjoy volleyball after the meal.*

expect from you in the future?' If they didn't mean what they said in the first place, they're invited to go elsewhere—in all kindness and consideration.

"That's a sort of challenge most of us never have experienced in a church before," Mr. Adams concludes. "Members are the church. If you are not going to be the church, why have your name on the roll?"

Ed Daniel's average working day is 12 to 15 hours long. He rarely takes a day off; pauses only occasionally long enough to go fishing with Andy, his 12-year-old son. Certainly one reason he motivates his parishioners so much is that he knows them so well. A great amount of time, as much as two to five hours at a time with one family, is spent in visiting newcomers and prospective members. When someone wants to talk, regardless of the time of day or night, Ed Daniel is willing. He also refers one member to another whenever individual needs can be solved in that way.

"I would say that I've always felt that if you're going to do anything, do it right or don't do it—at least try to do it right," the 38-year-old minister reflects.

"I don't really care whether a person is conservative or liberal or neoorthodox or what-have-you in his theology. My primary concern is, what does his theology say to him in regard to his relationship to other people?

It is one's relationship to Christ that causes a person to be willing to relate to other people.

"Our task is communicating the love of God for his world. But before we can truly do God's work, we must believe that Jesus has shown us the way. We must come to know and accept deep within our lives that God really did act in the life of Jesus for the explicit purpose of showing us, as individuals and as a church, how life ought to be lived.

"Once we have grasped God's act of love and acceptance for our lives, we are given the freedom to act in responsible ways—given the freedom to put others before ourselves. And we are blessed with a peace of mind and a commitment to the cause of Jesus Christ which can come only from God." □

**Now hear this . . .** The personal testimony of members of Faith Church, Phoenix, Arizona, recorded by *Together's* editors on cassette tape.

"What Makes Congregations Vital" on tape adds new facts, a new dimension to this inspirational story. You will find many uses for this tape in your church.

C-30 tape is ready now. \$4.95, postage paid. We will bill you, if you prefer.

**TOGETHER**

201 8th Ave. S., Nashville, Tennessee 37202



# Letters

## 'WE NEED TO SEE HOW WE HAVE FAILED OUR LORD'

My husband and I are so grateful to Bishop John Wesley Lord for his article *After Viet Nam, What?* [December, 1972, page 22]. So many of us have agonized over this war and our part in it. It is like a fresh breeze to have one of our bishops come out with these strong statements. Even though they are late, they give us great hope because we can now come out into the open and look at ourselves as Christians and see where we have failed to live by the precepts of Christ our Lord.

As delegates on the ecumenical religious task force at the United Nations Conference on the Human Environment in Stockholm last summer, we daily witnessed the demand for eco-justice by all the Third World people. As Christians, we stood condemned by them for our waging such a destructive war. I pray that we may not only be called United Methodists but that in actuality we will become united in supporting the UN as Bishop Lord suggests, as a way for peace to be maintained.

MRS. FRANCIS R. LINE  
Capistrano Beach, Calif.

## JANUARY ISSUE: 'MEMORABLE, USEFUL'

January's *Together* is tremendous! The pastor in me wants to commend D. P. Smotherman's sermon *The Confident Christ* [page 28] and the fine coverage of our bishops [pages 4-8].

The chairman of Planned Parenthood of Syracuse in me applauds the article on population stabilization [page 14], particularly the suggestions that we rethink

Send your letters to  
TOGETHER  
1661 N. Northwest Highway  
Park Ridge, Ill. 60068

Mother's Day and Father's Day and to initiate "Singles Sunday."

All this in addition to the sensitive editorial on amnesty [page 1] and Susan Lowry Rardin's creative report on *Gentle Trouble at Red Bank Crossing* [page 18] made January's *Together* a memorable and useful issue.

JOSEPH A. SCAHILL, Pastor  
First United Methodist Church  
Camillus, N.Y.

## METHODIST MIND, HEART STILL ALIVE

Susan Lowry Rardin's *Gentle Trouble at Red Bank Crossing* is a fine contribution, showing that the Methodist mind and heart are still alive.

It came at a time of agonizing distress. The news had just come that peace negotiations had broken down, that the Kissinger-Nixon "charade," as the *Washington Post* called it, was just too good to be true. The horrible bombing has been resumed, and the civilian death toll is beginning to mount.

Mr. Kissinger is reported to have said three or four years ago: "Viet Nam may be one of those tragic issues that destroys everyone who touches it." An administration ago I had equally mournful thoughts. North Viet Nam might not let us get out but hold us there and let us beat out our own brains, if any.

In the midst of the gloom of this Christmas season I have read again the Book of Job. The orthodox religion of Eliphaz, Bildad, and Zophar hangs on and flourishes in America in spite of the fact that Yahweh at the end of the book pronounced all three of them liars. Job cried out against the meanness of men who stole the orphan's donkey and drove away the widow's ox. Now the oppression of the poor has been much refined. In Viet Nam the donkey, the ox (water buffalo), the orphan, and the widow have been ground to pieces by our merciless bombing. We do a clean job of it. No grunting, sweating, swearing, bloody soldiers. The airman can do his job nicely without even soiling his hands.

Thanks to Susan and Jerry Rardin, United Methodists must now say to each other, "If your heart be as my heart, lift up your hand in protest and cry aloud with Job for justice."

M. J. SHROYER  
Westminster, Md.

## REAL QUESTION OF AMNESTY SKIRTED

It seems to me that your January Viewpoint *That Troublesome Question of Amnesty* [page 1] skirts the real question of amnesty.

The young men who deserted their country and refused to bear the burden of citizenship, whether they were troubled, confused, or merely afraid, cannot return and enjoy the privileges for which many of their compatriots fought and died.

We are not talking about compassion or forgiveness. We are talking about accepting responsibility for one's own actions. As with sin, a man can ask and receive forgiveness if he repents. He cannot escape the consequences of his sins—even Jesus Christ did not promise that.

The suggestion that these persons can somehow expunge their crimes from the record by a token year of service in some "good" cause dishonors the sacrifices of all the dead and maimed victims of this war.

GEORGE F. PLATTS  
Ormond Beach, Fla.

## RABBI'S ARTICLE 'EXCELLENT'

Thanks to Rabbi Marc Brownstein and to you for the excellent article *Thinking Jewish About Zionism* [December, 1972, page 33]. I already have shared it with the staff at the Jewish Community Federation here, and I want to share it also with our council of churches, ministerial association, and others.

MRS. ROBERT A. HARVEY, President  
Church Women United  
of Greater Cleveland (Ohio)

## ALTERNATIVE VIEWS OF ZIONISM NEEDED

Certainly, as stated in *Jottings* [page 48] of your on the whole excellent December issue, the article *Thinking Jewish About Zionism* will "open the eyes of many Americans to the frightful suffering and humiliation that have accompanied the trials and tribulations of the historical Jew."

Let me hope, however, that in due time you will similarly publish an equally persuasive article which adequately portrays the perhaps minority anguish within contemporary Judaism over what is happening in the present state of Israel. I refer to the economic strangulation and other oppression

of some second-class citizens such as some Arabs, minority Jews, and others. Such an article might well examine the concept of calling Israel a "Jewish" state any more than assuming the United States or the Republic of South Africa to be a "Christian" nation.

Certainly the alternative views of such groups as the American Council on Judaism and American Jewish Alternatives to Zionism, Inc., while perhaps extreme, are voices which need to be heard in the U.S. And in Israel itself there will surely arise a modern prophet Amos!

Is it not at least conceivable that Jesus Christ, were he to speak to us today, would urge (along with concerns about Arab and Jewish refugees) that Jerusalem, the holy city of three religious faiths—Jewish, Christian, and Muslim—not only have its holy places open to all mankind but be under an internationalized government with complete openness and justice for all God's human creatures?

CHARLES F. KRAFT, Professor  
Garrett Theological Seminary  
Evanston, Ill.

**BUT SHE DOESN'T WANT TO GIVE UP TOGETHER**

Mrs. Tom Tyrrell's letter in the December, 1972, issue [page 41] has me in a dither. She said she was sending a list of those who want their *Together* subscriptions canceled because the magazine isn't meeting their needs and their desire is for more material concerning Christian spiritual growth.

This decision to cancel seems to have come after a lay-witness mission in their church, and many people there now know the truth about salvation.

I, too, would like to have the truth about salvation but, shucks, I hate to give up my subscription to *Together*. What shall I do?

MRS. ETHEL WIPP  
Gwinn, Mich.

**WHAT ABOUT REMOVING THE CAUSE OF CRIME?**

The November, 1972, issue of *Together* had several articles on prison reform and rehabilitation of law violators. They described innovations by volunteers and agencies in various cities. But nothing was said about



"I found it hard to believe, too, when I first heard it—and I said it!"

removing the cause of crime. Law violators begin their attitudes at a very early age. Schoolteachers know which children have been neglected as they enter first grade. Psychiatry can predict a high percentage of the potential offenders prior to entering school. Yet, I'm told, no one has come up with a plan to direct the child when parents are not qualified.

Surely there must be a way to treat the cause instead of the effect of children gone wrong! Perhaps a jury of counselors, ministers, lawyers, family members, and others might be given authority to take action when a child cannot adjust or is neglected. We do this for adults; why not do it sooner when the help might lead the child correctly?

SYLVESTER H. KELLER  
Winfield, Kans.

**WYCLIFFE TRANSLATION NOT FIRST IN ENGLISH**

In her article *Professor Keen's Bibles* [December, 1972, page 2], Helen Johnson repeats a bit of misinformation which is found also in the United Methodist lesson series for fifth and sixth-grade students this quarter. It is that John Wycliffe was responsible for the first English translation of the Bible.

In fact, the four Gospels had been translated into English about the year 1000 in a version of great literary merit. The number of copies of this translation still in existence indicates that it had widespread use, at least before the Norman Conquest.

There is also a translation of the Pentateuch plus the Book of Joshua ascribed to the great old English scholar Aelfric which

is also found in many manuscripts. Besides these there were metrical translations of the Psalms. Together they do not constitute the whole of the Bible, but they certainly make up the most useful parts of it. My objection to Miss Johnson's statement is not merely technical. So much is inferred about the politics of the medieval church which is easily refuted once one understands that there were English versions of parts, at least, of the Old and New Testaments in wide circulation in England for 350 years before Wycliffe's time. RICHARD A. DAVIS  
Columbus, Ohio

Our thanks to reader Davis for pointing out that portions of the Bible were translated before the 14th century. It remains true, however, that the Wycliffe translation of 1384 is recognized as the first English text of the entire Bible. —Your Editors

**VOWELS, NOT CONSONANTS, OMITTED IN HEBREW TEXT**

In Helen Johnson's enjoyable article *Professor Keen's Bibles* this statement appears: "There are no verbs or consonants in unpainted [Hebrew] text." It has been some time since I studied Hebrew, but almost anyone would agree that there is not much left of a language that has no verbs or consonants. If I recall correctly, the Hebrew language, in unpainted manuscripts, has both verbs (although forms of the verb to be are omitted) and consonants, but no vowels.

JOHN-ROBERT McFARLAND  
Iowa City, Iowa

You are right, Mr. McFarland. The *Interpreter's Bible* tells us that apart from Akkadian, Semitic languages have used consonantal scripts only, and other means have had to be devised to express vowel sounds. Special signs were created and placed above, within, or below consonants to represent vocalic sounds. These signs are called pointing, according to *The Cambridge History of the Bible*. —Your Editors

**ILLUSTRATION CREDITS**

Cover—*Together* Staff • Pages 4-5-6-7-8—Henry Angelo-Costrillon • 12-23 Bot.—RNS • 19—Connie Myer • 24—Ronald L. Freeman • 25—The United Methodist Publishing House • 26—Courtesy of Medical Economics • 28 Top—Courtesy of the State Historical Society of Colorado, Bot.—Joe Swan • 46-48—Gordon L. Burgett • 21-22-23 Top-29-30-31-32-33-37-38—George P. Miller.



# Plain Talk on the Plains

Text by Herman B. Teeter  
Pictures by George P. Miller

SOMETIMES I think you white people must be very lawless—or you wouldn't have so many laws!"

An American-Indian student was speaking earnestly to a group of young white adults gathered around him on a campground near Anadarko, Okla., one hot day last August. His listeners included a score of young United Methodists from Ohio, Indiana, and Illinois.

"I'm going to try to major in law because I see a distinct need for Indian lawyers," he continued. "There are so many treaties and laws on the books relating to Indians that it really takes an expert to know exactly what is what."

One visitor broke in: "What can we as individuals do to aid the Indian people in their search for identity and justice?"

"As I see it," the Indian youth replied, "you white people first tried to civilize our people. Now you are going to have to humanize your own people."

The young white adults had been invited by Indian young people to participate in an art and culture seminar on the district campground of the Oklahoma Indian Missionary Conference, six miles southwest of Anadarko. They were there to look and listen, not to argue, and this was to be the last of four seminars in 1972 sponsored by the United Methodist Board of Education's Division of the Local Church. Previously, similar groups under the leadership of the Rev. Lander L. Beal, then director of young-adult ministries for the division, had visited Washington, D.C., Nashville, Tenn., and New

Orleans, La. All four seminars, according to Mr. Beal, had as their purpose the exchange of ideas, concerns, observations, impressions, and perspectives among young adult Christians:

"We wanted to help each of the participants understand what the Christian faith is saying and how it is being expressed in the events and activities of our time."

Of equal importance, Mr. Beal pointed out, the board's program was designed to encourage young-adult ministries in local churches throughout The United Methodist Church.

"We have found that there are no young-adult groups in many churches," Mr. Beal said. "When you talk to the leaders in these churches about organizing such groups, they don't know where to start. So we had to find some way to get them together."

"Young adults today have both time and money and they like to travel—but they want to travel with a purpose. Here in Oklahoma they are zeroing in on Indian art and culture. The entire series of seminars has provided the opportunity for them to travel together; to meet with other young adults in true fellowship. A seminar such as this is a handle by which we can get together, generate enthusiasm, and encourage our young adults to go back home and start working with a young-adult ministry in their own local churches."

A principal organizer of the Oklahoma seminar was Billie R. Nowabbi, an associate on the staff of the Oklahoma Indian Missionary Conference. She had participated in the earlier visit to Washington, D.C., and believed it would be worthwhile for young Indian adults in her conference to develop a program and ministry of their own, and that a dialogue between Indian and white young adults would be enlightening to both.

During the three-day session there was plenty of plain talk as the young Indians described the role of their people as that of another minority lacking representation, not only socially, politically, and economically but within United Methodism itself.

One complaint was that Indian representation in the quadrennial General Conferences of the church "simply hasn't existed."

"We had a few Indians in attendance at the last General Conference," one said. "But we were there more or less as observers, just to be seen and to be patted on the head . . . just so everybody else could say: 'Well, you know, we do have Indians here!' But we were really given a slap in the face because we had no voice privileges, no voting privileges, and were more or less just sitting there watching things, not really participating in anything."

"We United Methodist Indians do have a lot to contribute to the church. We think many of the things we have to offer would benefit you white people also. But the only way we can have this chance is to have more political power in The United Methodist Church. Yes, of course, we do have leadership at all levels in our own conference—except at the top."

Hope was expressed that white people would wholeheartedly support Indian programs, concerns, and interests—with money instead of sympathy.

"I don't think Indian people need oversympathetic whites, but your concern and interest is important," one young Indian declared. "It is not enough, however,



*For three days last August young adults from United Methodist churches in the Midwest were guests of their Indian counterparts in the Anadarko, Okla., area. They attended the preliminaries of an Indian dance contest (above); toured Indian City USA, an authentic restoration open to the public (upper right); and engaged in frank discussions with young United Methodist Indians on their conference campground southwest of Anadarko.*







*An uninvited but entertaining (and always welcome) guest at the Indian Art and Culture Seminar was seven-year-old Sammy Goombi. A decided extrovert, Sammy roamed the campground with his two prized possessions: an old horse at the end of a rope and a musical instrument which, it turned out, he could only strum.*

for you to come to us and say, 'Oh, you poor Indian, how can I better your situation?' You are not going to be able to do this until you help your own people first. If you have interest and concern—and an open mind on some of the issues we raise—that is enough."

After sharing what was described as a typical Indian meal (a dish resembling Mexican tacos), the group visited Indian City USA at Anadarko. This is said to be the only authentic restoration of American-Indian dwellings and way of life and is situated on the site where Tonkawa Indians were massacred by a band of Shawnees and other mercenaries during the Civil War. Indian City USA was constructed under the supervision of the department of anthropology, University of Oklahoma.

In Nashville a few months earlier, the young-adult group had found a way of life in absolute contrast to the tepees, adobe huts, drying and burial racks, and the arts and crafts of the early American Indians. In Music City USA they visited recording studios and talked to Country and Western stars. In New Orleans, during Mardi Gras, they studied mass celebration—another world far removed from the one they explored on the plains of Oklahoma.

"At Mardi Gras, we tied into the historical and religious significance of mass celebration. We wanted to know what ministry can be offered to people gathering in a city for a mass celebration—for a big football game or for any other reason," said Mr. Beal.

The 1972 visits to New Orleans and Nashville were regarded as so successful that both will be repeated in 1973. The Mardi Gras seminar is planned for March 4-7 with the Rev. Donald C. Cottrill (P.O. Box 4325, Shreveport, La.) as coordinator. David Ogden of Belmont United Methodist Church (2007 Acklen Ave., Nashville, Tenn. 37212) is coordinator for the 1973 Nashville Sound seminar on May 4-6.

At the conclusion of the Indian Art and Culture Seminar in Oklahoma last August, Mr. Beal said he believes the so-called gap between generations is more imagined than real.

"Young adults need a strong model," he said. "They need someone to talk to, someone who will listen to them—not just about their problems, either. They are looking for a considerate adult who has lived through the young-adult period of life and has not forgotten. And, by the way, they want to know if their views are sincerely considered when decisions are made in the local church.

"I think the mass media has misled many into believing that if one is over 30, he has nothing to offer young adults. This is far from the truth. Many of our local United Methodist churches have developed exciting young-adult ministries in the last three years through dedicated adults and young adults working together. Both must be present in ministry." □

# King Jesus'

## Manual of Arms for the 'Armless



*War and Peace from Genesis to Revelation.* Vernard Eller, popular author of *The Mad Morality*, finds that the Bible as a whole presents a unified argument concerning war and peace. He does not see the New Testament teachings as refuting those of the Old Testament. This discovery brings some new understandings. Dr. Eller's sharp wit and serious intentions surface in a highly readable book. \$4.75

### **A Feast for a Time of Fasting**

One of America's most popular religious journalists spreads a spiritual feast before each reader in these unusual Lenten meditations. Louis Cassels looks at the problems and foibles of 20th-century man. *Illustrated.* \$2.95

### **A Wayfarer's Book of Devotion**

Reflecting a variety of interests, moods, and subjects, these forty-four spirited devotions beautifully intertwine past and present as a pattern for stronger belief, greater hope, and deeper love in a world in search of answers. Follows the Christian year. Woodrow A. Geier. \$2.95

### **Head for the High Country**

From ranger recruit to camp director, David L. Caffey discovers the beauty and lasting value of Philmont Scout Ranch, high in the mountains of New Mexico. "Roughing it" skills, stories, ideas, and ideals. *Illustrated.* Kivar, \$2.95

### **Disasters That Made History**

From Minnesota to Georgia, from Nova Scotia to California—dramatic accounts of twenty-three man-made and natural disasters which have had an impact on American history. Some brought about drastic reforms. Webb Garrison. \$4.50

### **Mysticism: Its Meaning and Message**

An overview of mysticism in its historical, biblical, and contemporary aspects—from St. Augustine to the Jesus Movement—provides a basis for better understanding of the mysticism of the ages, especially that in Christian devotional classics. Georgia Harkness. \$5.50

### **Youth Devotions on the Jesus Who Was Different**

Jesus challenged false principles, exposed wrong thinking, grappled with authority, and proclaimed a gospel of love for all mankind. Walter L. Cook relates Jesus' differences to the issues that confront young people today. \$3

at your cokesbury bookstore

**abingdon**

the book publishing department of  
the united methodist publishing house



# You Asked...

## Will we see our loved ones again?

Not as we have known them on earth. God is the God of the living, not of the dead. Even in this life our loved ones change so much that they are often quite different at death from what they were in the prime of life.

The positive side of this question is more important: Who and what will we know in eternal life? No one knows for sure, but the New Testament gives us some answers. It affirms what the First Epistle of John makes clear: "My dear friends, we are now God's children, but it is not yet clear what we shall become. But this we know: when Christ appears, we shall become like him, because we shall see him as he really is." (1 John 3:2, Good News.)

—Bishop James S. Thomas

## I feel this emptiness inside and feel I have no real Christian experience. What can I do to strengthen my faith?

One young person told me this worked well for him: "Read the Word—get a reference Bible, go to Bible-study groups, memorize verses. Seek fellowship with committed Christians. Go to a Christian coffeehouse if you have one nearby. Visit other churches. Pray, trusting God to fulfill all his promises in you."

—Dale White

## Will the television industry ever stop portraying the Protestant clergyman in criminal and unchristian roles? What can be done to prevent it?

Those persons or groups that cannot effectively defend themselves are often victims of negative image-makers. Television, like any other industry, is sensitive to organized protest. Since Protestants are often considered highly varied and poorly organized as a unit, three types of action may be suggested.

First, an organized ecumenical group of Protestants can present strong statements to those who control the television industry. If this is done all over the country in an organized way, it is certain to have some effect. Second, individuals and local churches can make similar statements calling for a fair presentation of Protestant clergy by the industry. Finally, we can support our denominational television agencies through which there is a positive national projection of the Protestant clergy.

—Bishop James S. Thomas

## What is the present situation between blacks in the U.S. and Africans toward forming a unified nation?

It depends upon what you mean by "unified nation." I am certain you do not mean physical unification for that possibility is remote. But there are other ways to achieve unity, such as getting blacks unified on the basic issues of culture, ideology, and purpose.

The racism prevalent in southern Africa, the unreported wars of liberation in Portuguese Africa, and U.S. support of Portugal, South Africa, and Rhodesia are issues that not only unify black Americans but promote political and social unification with Africans as well.

American blacks are just as divided as the rest of our society, and nations within the continent of Africa do not see eye-to-eye on everything either. Yet, Pan-Africanism (unity between Africans and American blacks) long has been the dream of many African leaders and growing numbers of U.S. blacks on a cultural and heritage level. How close it is to reality only time will tell. But such unification would be a momentous accomplishment.

—George M. Daniels, Director  
Interpretive Services

United Methodist Board of Global Ministries

## I think I grew up too fast. I just can't make it with the high-school crowd. No one my age talks a language I'm interested in learning. I do well with adults, but they have their own interests and I don't fit in. I am desperate! What can I do?

A letter I received recently may offer a possible clue to you: "I was really a messed up 13-year-old until I became friends with two girls 19 and 20. The 20-year-old introduced me to God. After her help, the pieces of the puzzle fell into place for me. She is getting married soon, and I'm having fun helping her make preparations. The other girl is as wonderful a friend as I've ever had. She is old enough to advise and young enough to understand. She says I've even taught her a few new values." I see a fascinating new ministry opening up—young adults helping teen-agers through the tough years.

—Dale White

You Asked . . . is Together's general question column dealing with such subjects as family, Christian faith, church organization, social issues, personal problems, and other concerns. Answers are supplied by church leaders in specialized fields as well as regular contributors Bishop James S. Thomas and Dr. Dale White. Questions should be submitted to You Asked, c/o Together, 1661 North Northwest Hwy., Park Ridge, Ill. 60068.

—Your Editors

# Kaleidoscope

A CHRISTIAN focus on the visions of reality and illusion that come to us from books, music, broadcasting, the theater, and other art forms.



## Print

**Anthropologist** Margaret Mead hasn't been known as a religious writer, but she has been a Christian all her life, and over the years she has given generous amounts of her time, energy, and freewheeling intellect to church meetings and task forces.

In **Twentieth Century Faith: Hope and Survival** (Harper & Row, \$6.95) she offers a vision of hope for Western culture in which medicine, science, religion, and ethics would be fused into a caring life-support system. "Faith and architectural principles erected our great temples and cathedrals," she says. "Faith and the human sciences are needed to erect a social order in which the children of our enemies will be protected as our own children, so that all will be safe."

A part of Harper & Row's *Religious Perspectives* series, this book is as sparky, vital, and crowded with examples from life as Dr. Mead's work usually is.

To understand her independence and self-assurance, read her autobiography **Blackberry Winter: My Earlier Years** (Morrow, \$8.95). She bypasses her work and concentrates on telling about her growing up, her marriages (she has had three, all to anthropologists, all ending in amicable divorces), and the birth and growing up of her daughter.

"When I was 16 years old," she writes, "I read a text

set like a flowered valentine on the office wall of an old country doctor: 'All things work together for good to them that love God.' I interpreted this to mean that if you set a course and bend your sails to every wind to further the journey, always trusting that the course is right, it will, in fact, be right even though the ship itself may go down at any time during the voyage."

That's Margaret Mead, secure in the sturdiness of her faith that our lives lie in the providence of God.

I doubt if any modern man or woman has given more consistent and prayerful thought to the concept of discipleship than missionary-evangelist E. Stanley Jones [see page 22 of this issue for more about him]. He has been called the greatest Christian missionary since Paul, and in his late eighties he still keeps a schedule that would be exhausting to a man half his age.

Through the years he has been a prolific writer, and his latest book offers a solid basis from which people can work out their daily lives as Christians. It is **The Unshakable Kingdom and the Unchanging Person** (Abingdon, \$5.95). Also new is **Selections From E. Stanley Jones: Christ and Human Need** (Abingdon, \$4.95). For this his only daughter, Eunice, and her husband, United Methodist Bishop James K. Mathews, gathered more than 500 passages from his writings. Combine it with *The Unshakable Kingdom and the Unchanging Person*, and you have a compelling short course on how to live life as a Christian.

In the latter part of the 18th century a Quaker minister who was preaching through the American colonies was saying things that sound like today's newspaper.

In **The Journal and Major Essays of John Woolman**



The woodcut *Thrones for the Twelve* is the work of Howard W. Ellis, pastor of the Main Street United Methodist Church in Boonville, Ind. Dr. Ellis is known for bringing his easel into the pulpit and combining pictures with words in his preaching.



(Oxford, \$10.50) we hear him linking poverty to wasteful consumption and calling for simplicity as a life-style. On slavery, John Woolman writes about the corruption of the oppressors and the demoralization of the oppressed. He even brings up the question of reparations to blacks and considers refusing to pay taxes as a form of antiwar protest and civil disobedience.

*The Journal* is a remarkable sharing of the maturing of the famous Quaker's own faith.

Both it and the essays in the collection were edited by Woolman specialist Phillips P. Moulton.

*"I am struggling  
to sort out  
my small responsibility  
from all that needs to be done  
and  
not to feel guilty  
for not being  
a hero."*

**Lord, Could You Make It a Little Better?** (Word, \$4.95) is minister Robert A. Raines writing as everyman—husband to Peggy; father to Catharine, Barbara, Nancy, and Robert, Jr.; unique person with universal fears and yearnings. He talks to God in everyday language, sometimes in poetry, sometimes in prose, and in his prayers he speaks for us all.

Science-based technology in the light of the future of mankind and the role of the Christian church has been the focus of a two-year study by a special task force of distinguished thinkers. Cosponsors of the project were the National Council of Churches and Union Theological Seminary of New York.

A paperback book that came out of it was used as a premeeting study document for the National Council's recent triennial General Assembly. I recommend **To Love or to Perish** (Friendship Press, \$1.95) because it is a readable, stimulating look at the present and future of transportation, computer technology, nuclear energy, electricity, population growth, genetic engineering, and problems like poverty and war. These concern us all. The viewpoints of some very brilliant people in science, social science, religion, economics, and the humanities are reflected. Oddly, though, the area of technology itself was not heavily represented on the

task force. The report might have been still stronger if it had been.

Editors of *To Love or to Perish* were task force cochairmen J. Edward Carothers, former associate general secretary of the National Division of the United Methodist Board of Missions who served as executive director of the task force, and anthropologist Margaret Mead (there she is again!); plus task force members Roger L. Shinn, professor of Christian social ethics at Union, and specialist in computer utilization Daniel D. McCracken.

"... the issues raised by science-based technology, far from letting mankind evade issues of social justice and distribution of power, will require individuals and societies to meet the old issues more forthrightly than in the past," the task force concluded. Its recommendation: "We must learn to love or we will perish."

He came from a comfortable upper-class family, had a terrible falling out with his straight businessman father, and rebelled against the affluent life in which he had been raised. His new life-style included a life of wandering, a disregard for conventional hygiene, and a vague but determined idea that he could save the world by preaching love.

It is easy to identify St. Francis of Assisi with the dropouts of today, but Lawrence Cunningham, who edited **Brother Francis: An Anthology of Writings by and About St. Francis of Assisi** (Harper & Row, \$5.95), says that this is an oversimplification. While Francis revered the world of nature and disdained the world of wealth, he was no hippie saint. He was a man who could participate fully in the culture of his day and yet stretch beyond it, says Dr. Cunningham, who believes that Francis's importance to our own time is in the seriousness with which he took his faith. "He tried Christ and was not disappointed."



## Films

A lot of film-goers will see **The Poseidon Adventure** (PG) simply as a spine-tingling suspense thriller, but a theological thread also runs through this picture about a little group of

people who are trapped in a cap-sized ocean liner and elect to follow a leader "up" through the upside-down ship to the propeller shaft where the steel is only one inch thick instead of two.

The leader, played by Gene Hackman, is a liberal-style minister who tells them that God wants people who will take care of their own problems. "Don't pray to Him but to the little bit of him which is within you." He promises them that if they can reach the shaft they will be rescued. Except for another minister who chooses to stay behind with the injured and hopeless, other survivors who refuse to come with our little band are depicted as sheep following false leaders, already lost to salvation.

The little group struggles to the hull through incredible dangers and difficulties. Then finally, almost at their goal, their own efforts won't get them any farther. Salvation calls for prayer and a sacrifice.

In the cast are Gene Hackman, Shelley Winters, Jack Albertson, Ernest Borgnine, Red Buttons, Stella Stevens, Carol Lynley, and Roddy McDowall. It's a fine cast, but the players are handicapped in delivering full-dimensional performances because all play people in crisis. Still, Gene Hackman, Shelly Winters as an aging but valiant Jewish woman, and Stella Stevens, playing a former prostitute just married to a policeman, come through with great humanity.

There are big flaws in this picture. It starts too slowly, and it contains some irrelevant material in the beginning. Once you get absorbed in the suspense, though, you will probably forget them.

Among the offerings on neighborhood screens you will find these:

**Man of La Mancha** (PG) gives us the story of Don Quixote in the musical form in which it appeared on Broadway. Something is lacking, though, in the film version. Peter O'Toole plays the dual role of Spanish writer Miguel de Cervantes and his fictional lunatic who thinks he lives in a vanished world of chivalry. Sophia Loren is the trollop Aldonza and the lady Dulcinea. James Coco is Don Quixote's faithful servant.

**Child's Play** (PG) isn't. More about children than for them, it centers on deliberate violence as some of

the students of a boys school practice it on other students. There is also conflict between two faculty members, played by James Mason and Robert Preston.

**Snowball Express** (G) is typical Walt Disney fare. This one is about a man who inherits a tumbledown resort hotel in Colorado. Dean Jones is the man, Nancy Olson, Johnny Whittaker, and Kathleen Cody are his wife and children.



## Television

We have a good variety of specials coming up on the commercial networks in the next few weeks, and two series on public television deserve attention. *Masterpiece Theater*, on public stations, begins the five-part BBC dramatization of Aldous Huxley's novel *Point Counter Point* on February 18. And already on the public stations is *The David Susskind Show*, a sometimes abrasive panel series that deals with controversial subjects. See local listings for times when these are carried on your station.

On the commercial networks, look for:

**Feb. 15, 8-9 p.m., EST on CBS**—*The Violent Earth*, a National Geographic Society special on volcanoes, hurricanes, and other devastations of nature.

**Feb. 18, 8 p.m., EST on ABC**—*The Ten Commandments*. Film starring Charlton Heston.

**Feb. 20, 8-8:30 p.m., EST on CBS**—*The Cat in the Hat*. Animated version of the favorite Dr. Seuss story.

**Feb. 25, 7:30-8:30 p.m., EST on NBC**—*Highlights of the Ringling Bros. and Barnum & Bailey Circus*.

**Feb. 25, 8:30-9:30 p.m., EST on NBC**—Country music special.

**March 2, 8-10 p.m., EST on NBC**—*Peter Pan*, starring Mary Martin.

**March 7, 10-11 p.m., EST on NBC**—Musical version of *Dr. Jekyll and Mr. Hyde*. Stars Kirk Douglas.

**March 9, 9-11 p.m., EST on NBC**—*Don Quixote*, starring Rex Harrison.

**March 10, 8-11 p.m., EST on ABC**—*Long Day's Journey Into Night*. British National Theater production of Eugene O'Neill autobiographical drama starring Laurence Olivier and Constance Cummings.

**March 11, 5-6 p.m., EST on CBS**—New York Philharmonic young people's concert: *Virtuoso Orchestra and a Show-Off Concert*. Michael Tilson Thomas conducts.

—Helen Johnson



enney  
retirement  
community

- Golf
- Bowling
- Shuffleboard
- Gardening
- Arts
- Crafts
- Cultural & Religious Activities



A non-segregated  
haven for Christian  
workers since 1926

AN ACTIVE  
RETIREMENT  
in a CHRISTIAN  
ATMOSPHERE

STRIKING COTTAGE APARTMENTS  
ON 100 ACRE COUNTRY ESTATE  
IN SUNNY FLORIDA

A VILLAGE SETTING  
WITH URBAN ADVANTAGES

36 mi. So. of Metropolitan Jacksonville  
& 36 mi. W. of historic St. Augustine

Penney Retirement Community

Dr. Paul Hagen, Exec. Director

P.O. Box 555, T.G.

Penney Farms, Fla. 32079

Formerly Memorial Home Community

### HELP WANTED

**ADMINISTRATOR: HIGH LEVEL EXECUTIVE** to assist in planning and management of international child-care organization, willing to relocate in overseas field office, administer child-care centers, ADFC-type work, school assistance, orphanages, and other child-care programs. Must be flexible, creative, detail oriented, able to work with national personnel overseas, negotiate with government officials. Bachelor's or Master's in Business Administration, MSW, or other child-oriented field. Demonstrated skills in management. Salary based on experience and training, usual fringes and increases. For information please write Dr. Ed Janss, Christian Children's Fund, Inc., Third and Cary, Box 26511, Richmond, Virginia 23284.

### FOR SALE

**WALL PLAQUES—BEAUTIFUL LIFE** size three dimensional profile of head of Christ carved of maple or mahogany. \$9.95 each postpaid. Satisfaction guaranteed. Carving Craft, 2805 41st Avenue South, Minneapolis, Minnesota 55406.

PEWS, PULPIT & CHANCEL  
**FURNITURE**  
✓ WRITE FOR Free CATALOG  
AND LOW DIRECT PRICES  
**J.P. REDINGTON & Co.**

DEPT. 2, SCRANTON, PA. 18501

DE MOULIN  
ROBES

Designed with grace and dignity in your selection of the finest materials and beautiful colors. Masterfully tailored. Sensibly priced. Write for free catalog and swatches. State name of church and pulpit or choir type.

**De Moulin Bros. & Co.**  
1103 So. 4th St.  
Greenville, Illinois



Patronize  
TOGETHER  
Advertisers

**FREE CATALOG!**  
*Tables, Chairs, Trucks*



Write to:  
**THE MONROE COMPANY**  
259 Church St., Colfax, Iowa 50054

**CASSETTE TAPES**  
of  
Outstanding Charismatic Leaders  
in  
Testimonies, Sermons, Teachings

Inspirational Tape Club offers you the opportunity to buy hundreds of never-before available tapes. No obligation to buy any tapes . . . but you're kept up to date with reviews of new ones which become available each month.

Introductory membership only \$1 . . . for which you also receive the late Peter Marshall's "Things I Know" . . . now a collector's item.

Send \$1 with your name and address to:  
Inspirational Tape Club, Dept. T-111, 41 East Main St., Mesa, Arizona 85201.





# From That Moment

By Victor W. Wheeler

**S**WING your partners!" sang out the caller above the fiddle. I reached for my new partner's hand—and grasped a deformed stub! A shudder of revulsion gripped me. Shame at my uncharitable reaction slowed my exuberant steps to a shuffle, and the fiddle became a raucous squeak in my ears.

That was my first experience with physical disability, as an impressionable youth at a neighborhood square dance.

Years later, I was the executive secretary of a regional lumber trade association, a job that put me in contact with all sorts of people. Yet even then, I felt ill at ease and impatient when I encountered handicapped persons whose appearance I thought repugnant or whose personal behavior seemed in any way offensive.

Looking back, I realize that I could have weathered those years with less distress to myself—and much less hurt to others—if I had recognized

that the fundamental problem was not their handicaps but my attitude.

I had left that neighborhood square dance preoccupied with the deplorable shock I had felt. I vowed then to strive for a maturity that would never again let such a feeling arise.

It is not easy. A few years later, in college, I faced it again when my roommate happily introduced me to his fiancée. She removed her drooping hat to reveal a badly scarred face, and I felt myself grow rigid. That evening at my desk, I tried to visualize how Tom's fiancée would look without the disfigured cheek. I wondered how my handsome roommate could be so devoted to this girl.

Tom must have sensed what I felt. "She's a whiz in chemistry," he told me. "That's her major field. She wouldn't give it up as a career even after her laboratory accident."

"You knew her before that?" I asked, trying to sound casual.

Tom switched off his desk lamp. "No. Only since she transferred here to the university."

He walked over and put his hand on my shoulder.

"You have to accept and love people as they are, Vic, not as they were in the past, or as you hope they will be in the future."

Years later I spent a weekend at a mountain lodge with an amputee on crutches. This time I didn't flinch when I saw the neatly pinned-up trouser leg. I was proud of my newly found "maturity."

If I didn't respect my fellow guest, at least I tolerated him. Though he talked too much, I stoically bore my misfortune at being thrown together with him.

Before the weekend had gone very far, I realized that while I had conquered my *outward* behavior to save hurting another person, my own *inner* feelings, if somewhat more controlled, remained unchanged.

As I contemplated this, Jay leaned

his crutches against the rustic railing and sat on a chair next to mine.

"Once I was an altar boy," he said, "but look at me now!" Then he told me how a painful bone disease, surgery, and prolonged medication had led to drug addiction. He spoke of his lonely but successful fight against drugs, of his wife's inability to stand by him during that trying period, and of the loyalty of his mother and son.

At last I was able to look at Jay beneath the surface, at his motivations, his joys, and his sorrows. Now we were talking of the career in accounting that he planned to resume, of books, drama, and travel.

When I had taken the trouble to find the inner man, I discovered that Jay was more than an amputee; he was a fascinating, pulsating human being in need of acceptance and companionship, understanding, and love.

Perhaps this experience should have straightened out once and for all my attitude toward handicapped persons. But when posters appeared advising, "Employ the handicapped," I could not summon the courage to do so.

How could I heal myself? What did Christ do when he healed the halt and the blind? He took action. He laid his hands on the leper. He urged action. "Rise, take up your pallet, and walk." Perhaps that is the key, I thought.

I read many reports on the successful employment of handicapped persons. I read articles about disabled persons who were eminently successful. I visited centers where handicapped persons were being trained to do many types of jobs.

I was amazed at their acceptance of their handicaps and their adjustment to work situations. I could not help admiring them in the fullest realization of their capabilities.

I recall a badly paralyzed woman at one center I visited. She moved about by means of braces and sheer will power, but when she saw a blind man having difficulty in orienting himself to the surroundings, she tortuously made her way to him and aided him in a natural and friendly way. Returning, she shook her head slowly and said aloud to herself as much as to me, "There, but for the grace of God, go I."

Her words made an indelible impression upon me, and I believe it

was this momentary drama that led me to pray that the final obstacle to my full acceptance of handicapped persons, an inner, irrational holding back, would be swept away. This was the turning point: in confessing that I could not overcome the problem simply by *willing* it away, it vanished!

From that moment, I found that my eyes no longer were fastened on other persons' physical attributes. When I hired a pretty young clerk, I failed to notice her shorter left arm until she reached for her first salary check.

Needing a capable accountant, I summoned Jay, the sociable extrovert, as an associate. Now able to project myself into his place and see life through his eyes, I could accord him the dignity and respect that were his right.

I found prompt and excellent service from a handicapped shoe-repair man around the corner; I found courteous treatment and a good start each morning from a philosophical blind concessionaire at the post office.

At last, I turned my efforts toward encouraging the handicapped to further self-development that would enable them to realize their maximum potentials. I hired a carpenter, on probationary release from a psychiatric hospital, to build cabinets in my offices. I hired an alcoholic to paint and redecorate the office suite. Their work was most satisfactory.

Those to whom I could not offer suitable employment were referred to leading employers in my industry. Over and over again, it was demonstrated that the work of the handicapped measured favorably with that of nonhandicapped workers performing similar tasks.

Remember the crippled woman I saw aiding the blind man that day? She had said: "There, but for the grace of God, go I."

I told how her words made an indelible impression upon me, but I forgot to mention one thing: I hired that woman on the spot. She proved to be a remarkably proficient, dependable, and loyal secretary-typist. □



### FREE-BLOWN, SOLID CRYSTAL CROSS NECKLACE

"THE OLD RUGGED CROSS" a lovely hand-made crystal design by South Jersey's gifted Michael Dorfee. Measures approximately 3 1/2-inches long. Supplied with 24-inch chain.

The perfect gift for any occasion and, especially for Easter!  
Send just \$5.00 to



**DORFEE GLASS WORKS**  
RFD Box 278  
Tuckerton, N. J. 08087

(Sorry, we do not have a catalog to send you.)

## Teachers - - Graduate Students!!!

**Join a 3-weeks Overseas Seminar  
June 25—July 12, 1973**

University of Evansville—English Campus at Harlaxton Manor in Lincolnshire, near Nottingham.

3 Semester Hours Credit in:

Contemporary British Literature,  
or  
Contemporary British History,  
or  
Elementary or Secondary Curriculum

Moderate fees, group rates make this an attractive opportunity for you!!!!

Other graduate work on home campus for master's degrees in Teaching, Nursing, Business, Humanities.

Full Information and Schedules:

**Dean Earl M. Tapley**  
School of Graduate Studies  
University of Evansville  
P. O. Box 329  
Evansville, IN 47701  
Phone (812) 479-2048





Lay leaders for the United Evangelical Church are being trained at the Center for Theological Studies, located in Quito (pictured at left). Indians (above) are attending a weekly fair in Otavalo where some of the church's future mission activities will be carried out.



In 1965, five North American denominations merged efforts in Ecuador to form the United Evangelical Church. Then outside support was cut sharply, forcing the new church to become autonomous. The result—a bold church emphasizing lay leadership and Christian education.

# Ecuador's Church— Very Much Alive

Text and Pictures by Gordon L. Burgett

THE LONG alley-like entrance to the headquarters of the United Evangelical Church of Ecuador is deceptive. Its severe, aging buildings with quiet pastel surfaces suggest a tired faith with an unmovable hierarchy and steadfast dogma.

Then you meet René Tufiño, national president and rector of the Center for Theological Studies, and the illusion disappears. His dark hair and moustache contrast with a bright yellow turtleneck shirt. Heads pop into his office to joke, ask advice, offer a cup of coffee. For three hours he gestures, laughs, explains, and shares the joy of being the 32-year-old “blindly chosen” head of a church “that makes sense—and more sense every day.”

Tufiño's explanation of how he became head of the Ecuadorian church is at once offhanded and serious:

“They picked me because they wanted a change and didn't have anybody else. And also because I'd been at a Mexican seminary for five years! Kind of a desperate grab, a real gamble—but I think it's paying off.”

Indeed it is. A month before his election by the church's National Assembly, the then directorate of the church had reached an impasse with U.S. mission boards upon whom the church depended for financial support. Local leaders had threatened to disband the United Evangelical Church (UEC) of Ecuador if the North Americans reduced pastoral support. Yet the sponsoring groups insisted upon just such a reduction, to assure the long-range emergence of a truly autonomous Ecuadorian church. Worse yet, when he was chosen, Tufiño had no knowledge of this seemingly insoluble stalemate.

A quick retracing of the history of Protestantism in Ecuador helps explain both the nature of the conflict and the unique position of the United Evangelicals today.

Ecuador was the last Latin American nation to break the colonial Catholic religious monopoly. The first Protestant group did not arrive on its Pacific shores until 1895. The Christian and Missionary Alliance and the Gospel Missionary Union, the first to establish roots, set a conservative Protestant model that still predominates. At least 85 percent of the country's estimated 15,000 Protestants are fundamentalists.

Methodist activity in Ecuador was sporadic until July of 1965 when two key events signaled a turning point for liberal Protestantism: the Rev. and Mrs. Ulises Hernández arrived from Mexico under the auspices of the Latin American Evangelical Mission Board—the first Methodist missionaries in a new program that had

assigned Ecuador to be supported entirely by Methodists outside of the United States. In this case support was by Methodists from Latin America and Waldensians (a Calvinist sect originating in southern France) from Argentina and Uruguay. In the same month five U.S.-based denominations—Church of the Brethren, United Church of Christ, United Presbyterians, Presbyterian Church in the USA, and Evangelical United Brethren (now United Methodist)—combined forces to form the United Evangelical Church of Ecuador.

From the outset the United Evangelicals sailed against the prevailing authoritarian religious winds in Ecuador: Catholicism remained traditionally ultraconservative, and the dominant Protestantism, known to most Ecuadorians through HCJB, the powerful “Voice of the Andes” radio-TV network, preached a moralistic “don't smoke, drink, dance, or swear” pietism.

In contrast to both these groups, the United Evangelicals stressed the inseparability of religion from life's social and economic realities. They proposed accomplishing the true biblical commands through freedom of thought and acts of conscience. They emphasized the importance of education—religious and secular education—and the necessity of a dialogue among all Christians, including Catholics. They were quickly branded as radicals and promptly dismissed as a noisy, misguided fringe numbering but 300 in 11 tiny Indian congregations.

During its first five years the United Evangelical Church was more concerned by an internal crisis that threatened its continuity than by its public image. Should pastors be self-supporting or ordained, full-time clergymen?

The real heart of the problem was economic. The parent U.S. mission boards reduced their financial support for pastors almost 50 percent from 1966 to 1972, to pressure the Ecuadorian church to establish its own autonomy. By 1975 all of a pastor's income will have to come from his local church.

Rafael Sarabia, pastor of a church in Santo Domingo de los Colorados and UEC's coadministrator for the entire western part of the country, says this places tremendous burdens on local congregations. “In Santo Domingo our church members are from the poorest classes,” he says. “As much as they want to, they simply can't contribute much and still survive. In fact I'm not sure that any of our churches can afford a pastor much longer.”

From 1965 to 1970, Ulises Hernández, the missionary from Mexico, was a driving force behind the new United





René Tufiño (above) is president of the eight-year-old church and rector of the Center for Theological Studies. Pastor Rafael Sarabia (at left below) talks with missionary Ulises Hernández. The two men share church administrative duties in western Ecuador.



Evangelical Church and the prime motivator for Quito's much-needed Center for Theological Studies. In 1970 he requested a transfer to Santo Domingo to work closer with the rural followers—the new congregations. He, too, thinks the economic shift is taking place too quickly.

"The churches in the United States that formerly supported the idea of a full-time pastor, and introduced it to Ecuador, now tell us it's a thing of the past," Mr. Hernández says. "It's hard to accept so sudden and total a change because the full-time pastor was the model we

have used since our inception. It would have been a lot easier to have just begun like the Pentecostals. They have always felt that the pastor should support himself."

A few years back there were nine ordained ministers in the UEC. Today there are seven including Pastors Tufiño, Hernández, and Sarabia. Two have left. Likewise, control of the National Assembly has switched from ministerial to lay hands. The election of Tufiño as president of the UEC signified the change, and the two-year trend toward local lay leadership has become irreversible.

We asked Mr. Tufiño if the sole cause of the change was the mission boards' reduction in pastoral support.

"Not really—they've just forced us to accept an inevitable problem sooner than might otherwise have been the case," he said. "The full-time pastors haven't been all that effective anyway. Many congregations lost confidence in them and in the church as a whole. In some cases they simply couldn't lead. . . . More than anything it became clear that with churches so small the best form of ministry comes from the members themselves. Instead of a lordly caretaker with ignorant sheep we need educated sheep from which many temporary caretakers might emerge. That's where the Center for Theological Studies fits in, and a new program is planned to bring students with leadership ability to Quito to help finance their secular and religious education."

Twenty-four high-school and six university students—an average of two for each congregation—have been awarded scholarships under this program, funded by the five denominations represented by the United Evangelical Church of Ecuador. Each student will take three courses at the center along with whatever studies he or she wishes at a high school or college. Students must maintain a high grade-point average and simultaneously undertake training in a trade or profession to assure vocational preparation once their school years have ended.

"When the missionaries first arrived," said Mr. Tufiño, "they went into the field and planted the first seeds. Now that crop is coming to bloom. In six years we've grown from 300 to 1,090 members and 16 permanent churches. It's time for the faith to spread at the local level with well-educated Ecuadorians in the lead.

"One of the best examples was an Indian boy in Pijal, near Otavalo, who was attracted to the church by the first missionaries. Today he's a man who is highly respected in the community. He speaks Quechua, he knows his people's needs, and he particularly wants to teach the youngsters to read and write. He's the kind of leader we're counting on. It's easy to predict a following of 2,000 people in that zone in ten years—and a following that will grow not only spiritually but in every aspect of their everyday life. The key is our providing the stimulus and training to the leader—it all gets back to education."

A conflict arises when present-day missionaries are placed in rural assignments with co-workers who can dedicate only part of their time to pastoral activities. Mr. Hernández finds himself in precisely that position. If he remains in Ecuador after his present three-year commitment (terminating in 1974), he feels ethically obligated to sever his ties with the Latin American Evangelical Mission Board and seek his living sustenance elsewhere, like the local pastors.

"There should actually be no missionaries sent to Ecuador unless they are requested by the national church, and

then only the number and kind needed," Mr. Hernández believes. "And the request should be to fill only the local needs, not to satisfy consciences abroad. Nor should they fill positions that can be handled by Ecuadorians. Missionaries from other lands can't help but bring other values and other cultural forms, and the result is a foreign church on native—in this case Ecuadorian—soil. And naturally if the local pastors must seek financial support outside of the church to survive, then the missionaries should do the same."

Yet there are four missionaries working at the Center in Quito plus Mr. Hernández in Santo Domingo de los Colorados.

Pastor Tufiño takes issue with Hernández: "Missionaries are better educated today; they bring a new mentality. As long as we are going somewhere and our church has established its own identity, they will work with us to help determine its new path. We're past the point of fearing that the missionaries will 'take over.'"

The UEC is hoping to build a 20-classroom school for primary and secondary education in either Quito or Santo Domingo de los Colorados by next May, and it is counting on married missionary couples to fill four key teaching positions. The church will make two stipulations: that the missionaries remain for four years and their base salary equal that of their Ecuadorian counterparts.

Two years ago the church's National Assembly took an unequivocal stand in favor of part-time pastors and lay ministers, and it took a gamble on a young, untried president who could only promise to lead them on a new road. By November, 1971, the same National Assembly overwhelmingly approved the new direction, and in response to a call for placing social change at the top of the church's priorities, it again reaffirmed the conviction that Christianity does not live in conflict with reality.

What's along this road in the future? Again we defer to René Tufiño: "Without a doubt our sponsorship of the outspoken Catholic prelate Dom Helder Camara, of Recife, Brazil, for our Institute of Leaders last summer has been the most exciting short-range program. (We have excellent rapport with the younger priests in Ecuador, who are more liberal than higher ecclesiastics.)"

"In the summer—your winter—we will sponsor youth camps during the school vacation where every aspect of life and religion will be discussed or explored. The mission boards helped fund the Christian-education program.

"In the meantime the center is getting a new building, thanks to a generous Presbyterian donation. Normally buildings are low on our list of priorities, but the center was far too small and beginning to fall apart."

There is a pervasive feeling of excitement inside the narrow walls of the Center for Theological Studies. Things are happening; students and teachers smile and work with an infectious conviction. The gamble has paid off. Although these are still anxious days for the full-time pastors, a mountain that seemed unscalable two years back has been crossed and the unavoidable bruises are healing.

Dynamic, intense, and dedicated are the words that come to mind when you talk to René Tufiño. Serious, logical, and practical describe Ulises Hernández. With them as the leaders, the United Evangelical Church of Ecuador is going somewhere. In this outsider's opinion, Tufiño is right. What the UEC is doing does "make sense—and makes more sense every day." □



## The Republic of Ecuador

**Location:** West coast of South America between Colombia and Peru, named for the equator on which it lies.

**Size:** Slightly larger than the state of Colorado. Includes the Galapagos Islands, 600 miles offshore.

**Population:** 6,093,000 (1970 estimate). More than half are Indians, most of whom live in the highlands, descendants of the Incas.

**Chief Products:** World's leading exporter of bananas and balsa wood. Other products: sugar cane, coffee, grains, vegetables, rubber, gold, petroleum.

**Recent Events:** Serious drought in 1968. Political unrest for several years augmented by monetary crisis. Tensions with U.S. in 1971 when nine American tuna boats were seized for fishing in territorial waters.

**Religion:** Predominantly Roman Catholic since Spanish conquest. Protestant denominations still "tiny minorities." Official separation of church and state since 1895. Roman Catholic and Protestant missionaries active among Ecuadorian Indian tribes. Five American Protestant missionaries killed in 1956 by Auca Indians. Both Roman Catholic and Protestant Ecuadorian church leaders now stress the need for social, political, and economic self-determination for their country. □



# A KITE CAN BRING YOU



## Together®

Look—up in the sky! It's March again. A parade of kites nonchalantly announce the coming of Spring. Dipping, diving, swirling colors enchant the grounded ones below.

Spring is always heralded by kites and kids and surprises. It makes even the most skeptical among us realize that there are some wondrous things going on. TOGETHER magazine makes an effort to capture modern day miracles for its readers. As a United Methodist, that should include you!

Begin this spring with a subscription to TOGETHER. Your TOGETHER agent and pastor are willing to help you the year round. Rates are \$4 per year if sent through the church and \$5 if sent directly to TOGETHER offices.

Place on offering plate or mail to:  
**TOGETHER** 201 Eighth Ave., S. Nashville, Tenn. 37202

NAME \_\_\_\_\_ PLEASE PRINT OR TYPE

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

NAME OF CHURCH \_\_\_\_\_

☐ RENEWAL      ☐ NEW SUBSCRIPTION      ☐ GIFT  
☐ ONE YEAR, \$4      ☐ TWO YEARS, \$7      \$\_\_\_ ENCLOSED

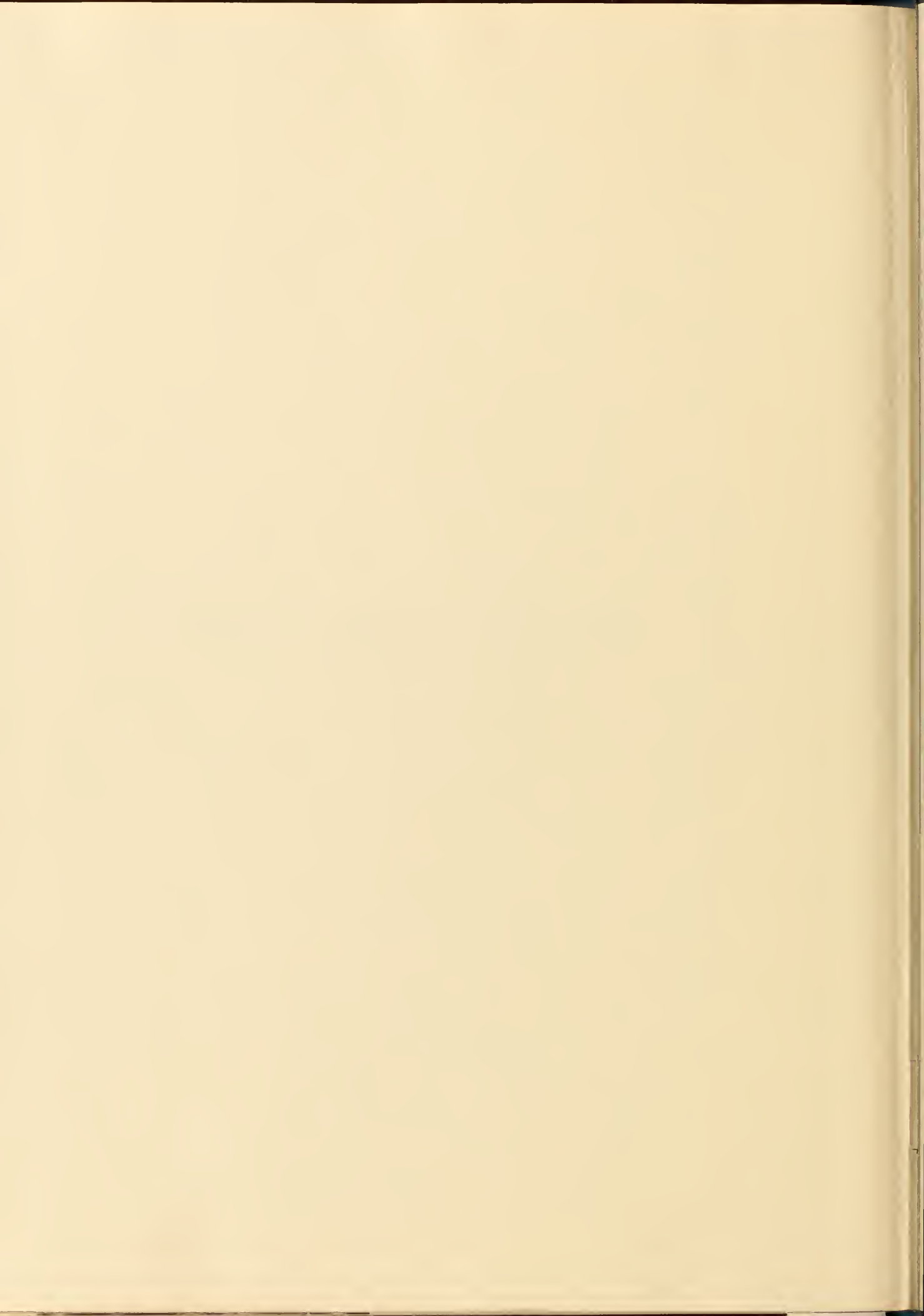












DREW UNIVERSITY LIBRARY

**DO NOT CIRCULATE**

PERIODICAL ROOM



